THE

BAPTIST MAGAZINE.

SEPTEMBER, 1825.

MEMOIR OF MR. WILLIAM DAY,

Late of Newgate-street, London.

Mr. Day, whose dismission to a better world was briefly noticed in our Number for March last, had the honour of descending from ancestors eminent for piety. His grandfather, Mr. John Day, was a respectable woollen manufacturer at Milverton, in Somersetshire; and frequently engaged in ministerial services among the Baptist churches in that neighbourhood, till his death in 1763. His only son Robert, (the father of our late friend,) was converted early in life, and having joined the church at Wellington, and discovering gifts for the ministry, he was sent to Bristol, and pursued his studies there under the direction of the learned and venerable Bernard Foskett. In the year 1747, he was ordained pastor over the church at Wellington, where he continued, as a burning and shining light, beloved and revered by all, and eminently useful in the service of his Lord, for nearly forty-five years. He died, in the seventy-first year of his age, April 1, 1791.*

William Day, the subject of our present narrative, was the eldest son of this worthy minister. He was born at Wellington on the 24th of June, 1752, and from his childhood appeared to possess a very amiable spirit and temper. Early in life he gave satisfactory evidence of his conversion to God; even while a schoolboy, he was accustomed, with two or three of his youthful companions, to employ a part of their leisure time, while others were at play, in reading the word of God and prayer: and there are those still living who recollect, with much pleasure, the lively interest he took in devotional exercises and in pious conversation at that period.

He was baptized, and admitted into church-fellowship, by his beloved father, in the year 1774, soon after which the providence of God removed him from the guides and companions of his youth to the busy and dangerous scenes of the metropolis. Here he was engaged in a very respectable warehouse in the haberdashery line, where he continued till his marriage, a period of about seven years. During the latter part of his connexion with the house alluded to, he was employed in travelling on their account into various parts of Great Britain; and having a retentive memory, and a pleasing narrative talent, he was accustomed frequently, in after life, to enliven and instruct the social circle with facts and anecdotes relating to this stage of his history.

On his marriage with Miss Margaret Briggs, a pious member of the Baptist church at Yarmouth, Mr.

* A further account of this excellent man, whose memory is yet precious throughout the district in which he resided, may be found in Rippon's Baptist Register, No. IV. p. 260, *et seq.*

Day commenced business on his own account in Newgate-street, London, where, for between forty and fifty years, he pursued the even tenor of his way. His integrity and punctuality in his commercial concerns, united with the suavity of his disposition, gained him the confidence and esteem of many, and laid the foundation, under the Divine blessing, of his temporal prosperity. Soon after his removal to London, he joined the church in Dean-street, then and long after under the pastoral care of the late Rev. William Button. In this society he honourably sustained the office of a deacon, and when, on account of his removal to Hammersmith, he transferred his connexion to the church in that village, under the care of the Rev. Thomas Uppadine, he served it usefully, in the same capacity, till the period of his lamented decease.

Although the life of Mr. Day was not diversified by striking changes, or remarkable events, and therefore furnishes but little for an historical memoir, there was much in his character which deserves to be recorded, to the honour of divine grace, and for the instruction of survivors. A few particulars, furnished for the most part by those who had the best opportunities of appreciating his worth, we may be permitted to subjoin.

As a Christian, Mr. Day was distinguished for those excellences which make the individual respected and beloved, where he is most known. The influence of pure and undefiled religion may truly be said to have been diffused over his whole character, and was no where displayed with greater harmony and consistency than at home; though its effect was such, in his intercourse with general society, as to secure the esteem of many who felt no attachment to the principles from which it emanated.

Being naturally of a social disposition, he delighted in the company of Christians, and while none entered more easily into conversation on subjects of general interest, it was evident that topics of a spiritual and experimental nature were most congenial to his taste; and he felt disappointment and regret whenever a visit was paid, and such topics were not introduced. He took a deep interest in the progress of the gospel, both at home and abroad; but his extensive acquaintance with ministers of his own denomination rendered him most familiar with the state of religion in our own churches. Of these few men had more general knowledge than he. His early associations at Wellington had familiarized him with the labours and trials of ministers: his venerable father, though so eminently useful in his day, having always been in very moderate circumstances, and dying at last without being able to make any temporal provision for his family. Our deceased friend, therefore, was prepared to sympathize with those who are called, in like manner, to endure privations and hardships, for the cause of Christ. Hence, as soon as it was in his power, his house and his heart were opened to receive the servants of the Lord. Many who are now gone to their rest, and many on their way thither, have been refreshed by his hospitality. For more than forty years, his house in Newgate-street has been known by our ministering brethren to contain the "prophet's chamber," ever ready for their accommodation. From the beginning of the year to its close it was almost always occupied; in many cases by ministers with whom Mr. Day had no previous acquaintance whatever; and the good man would cheerfully

observe, that he had often proved the truth of that passage, *Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.* These friendly services to the messengers of the churches are now terminated for ever; with many who have been his welcome guests on earth, the venerable saint is now associated in the kingdom of his Father above; but are there not others, to whom the love of Christ would whisper, "Go thou, and do likewise?" The scripture speaketh not in vain, *He that giveth a cup of cold water to a disciple in the name of a disciple, shall not lose his reward.*

In his commercial relations with society, the conduct of Mr. Day was uniformly marked by uprightness and Christian simplicity. None who had business to transact with him ever hesitated to believe his word, or suspected him of duplicity. What he said he meant, and what he promised he never failed to perform. Whether buying or selling, he disdained to take advantage of another's ignorance or necessities; often remarking, that the principles of the gospel bound him to do to others as he would they should do to him; and that the conscience of no man could be void of offence, who departs from this rule. The habit of close application to business, formed in early life, may account for his continued attention to it after he had realized a competency. On this subject, Mr. Day was fully satisfied that he was in the path of duty; and it must be granted, that when professing Christians, in independent circumstances, have retired from active life, it has not always proved for their own advantage, or for greater benefit to the church of God. Few persons, accustomed for a series of years to a regular succession of active pursuits, are able beforehand accurately to estimate the burden and the snares of unemployed time. In times like the present, however, when such a variety of institutions claim the time and the active co-operation of men of wealth and intelligence, honourable and pleasing employment may soon be found for those who are able and inclined to quit the scenes of worldly occupation. And such a mode of spending the evening of life is surely among the most desirable that can be conceived.

Throughout life, Mr. Day maintained a placid contentment, which greatly adorned his character; and it may be justly affirmed, that his unaffected humility, his Christian temper, his love to all good men, and his concern to promote the interests of the Redeemer's kingdom, well accorded with those views of divine truth which he had early been led to embrace. He loved the doctrines of the gospel, because they laid a deep and firm foundation for Christian practice. To disregard these would have been, in his view, to give up the most powerful motives to love and obedience. Thus, to use an expression of his own, his principles led him to work *from* life, though not *for* life. On some points, his opinions differed from those of some of his brethren, but he was always ready to concede to an opponent the right of private judgment. As far as his strength permitted, he rejoiced to aid in every undertaking designed to promote the interests of true religion, and the spread of the gospel, not only by his contributions, but by his personal exertions. This was evident in the church of which he was a member, where his name was connected with every good object; and by the efficient station he occupied, during the latter years of his life, as Treasurer of the Baptist Home Missionary Society—a Society whose in-

terests lay near his heart, and with whose Committee he had often joined in fervent supplication. Indeed, he seldom engaged in prayer with his Christian friends without making distinct reference, in his petitions, to England, Ireland, and India. Oh that there were more devout men, who, like the subject of this memoir, should be found daily wrestling with God for the welfare of Zion!

During his residence at Hammersmith, Mr. Day enjoyed the happiness of witnessing the growing prosperity of the church, and the successful labours of its pastor, the Rev. Thomas Uppadine; and though his age and infirmities prevented him from taking a very active part, yet what he was able to do he very cheerfully undertook; and the punctuality of his attendance in the house of God, and the affectionate interest he felt in conducting social meetings for prayer, rendered him eminently "an ensample to the flock." When prevented by declining health, or the inclemency of the weather, from being present in the sanctuary on the Sabbath evening, his general custom was to have one of his grandchildren with him, with whom he would sweetly converse and pray. The recollection of these interviews will never be effaced from their minds; and it is earnestly hoped that the happy consequences may be seen after many days. And here it may be allowed to his surviving family to *state*, what they sensibly *feel*, that it was emphatically *at home* that the influence of their venerated relative was principally valued and felt—that as the head of his family, the mingled excellences of his character shone with their brightest lustre.

For many years, Mr. Day enjoyed such unclouded serenity of mind—such a tranquil assurance of the Divine favour—the result of daily communion with God—that he habitually realized the sentiment of the apostle—being desirous to depart, and to be with Christ. He was wont even to express at times his apprehension, lest he should be sinfully impatient for his dismission. The welcome messenger, however, was not far distant, who was commissioned to introduce him to his Father's house on high. He had long been afflicted with the gout, but during the last winter, the attacks had been less frequent, and his general health appeared to be improved; but a cough, which was increased upon every slight cold, issued at length in an inflammation of the lungs, which confined him to his bed, and finally terminated his earthly career, on Sabbath-day, February 6, in the seventy-third year of his age.

His illness was but short, but it yielded to his afflicted family and surrounding friends ample testimony that the Lord was near to comfort and support him. His mind was tranquil and calm, and all his words were tender and patient. As the disease advanced upon him, respiration became increasingly difficult, and his articulation was, consequently, indistinct; but whenever his expressions were caught, they invariably indicated that he was happy and resigned, and that he felt himself on the Rock of Ages. "If the Lord," said he, "were to say to me, Go or stay—sickness or health—death or life—I should say, Thy will be done." As his beloved daughter was anxiously watching by his bed-side, he looked up with inexpressible affection, and said, "My precious child, I have realized it all, *With long life will I satisfy him, and shew him my salvation;*" referring, doubtless, to the 91st Psalm, to which he was particularly partial. On the evening of the day on which he died, his esteemed pastor called

to see him, when, though scarcely conscious of any thing passing around him, he exerted his little remnant of strength in bearing testimony to the faithfulness of Him who had supported him through life, and did not forsake him in death. The question proposed was, Do you still find Jesus precious to your soul? to which, with great difficulty, though with considerable emphasis, he replied, "O yes! O yes!"

Thus departed this venerable saint, full of years, like a shock of corn that is gathered into the garner. By many, his memory will be cherished with affectionate respect; nor can we close this account more appropriately than by the following quotation from the letter of an excellent friend, who had long known and highly esteemed him, addressed to his son-in-law, Mr. Hanson.

"*Bradford,*
February 24, 1825.

"It was with considerable emotions of mind I received, on Monday last, the news of the death of your excellent father, and my own much esteemed friend, Mr. Day. In him the world has lost one of its best inhabitants, the church one of its brightest ornaments, and the cause of religion one of its most valuable friends. Few instances have occurred within my reach, in which so much that was amiable was combined with so much that was excellent and divine; so decided an attachment to the truths of the gospel, and so eminent a specimen of their benign and holy influence upon the temper and life; so much superiority to earth, and so much meetness for heaven, as our deceased friend has, through rich grace, been enabled through life to exhibit. I feel his loss; and should I live to visit London again, the counting-house in which I have found him so often sitting, will seem empty, and so will the parlour and the garden at Hammersmith, in each of which I have several times had the pleasure of sitting and conversing with him. To you, however, to Mrs. Hanson, and to Mrs. Day, he was peculiarly endeared, and by you his loss will be most sensibly felt. But neither must you, any more than myself, sorrow as others which have no hope. On his account there is cause for joy, and not for sorrow. His immortal spirit is set at liberty, and has taken its flight to the regions of holiness and blessedness, for which, under the conduct of the Holy Spirit, it had been so long preparing, and so eminently fitted. It has been welcomed by kindred spirits, both angels and the spirits of just men made perfect: among the latter, by that of his excellent and much-loved father, now in glory for thirty-four years. But what is of unspeakably greater moment, it has been welcomed by the Redeemer himself, to whose care he had been from eternity consigned by the Father's gift; by whose blood he has been redeemed; under whose direction he was renewed and sanctified; by whose arm he has been supported, and by whose eye he has been guided through the whole of his journey—all with a view to his reception to that glory in which he is now arrived. Could he address us, would he not say, If ye loved me, ye would rejoice because I go to my Father and my Redeemer? His flesh also rests in hope—if incapable of activity and pleasure, yet unsusceptible of weakness and pain; and will remain inactive no longer than to the appointed, the illustrious period, when, in connexion with that of the millions of the redeemed, its resurrection to immortal life, shall grace the final triumphs of the Redeemer. Oh, what tongue

or pen can describe—oh, what heart can conceive, the glorious scenes that have already opened to the view of our deceased and glorified friend! What transport fills his breast! what praises tune his tongue! and what prospects of still brighter triumphs are present to his view! We must not sorrow for ourselves; for though he is gone, Christ is not gone. He who guided him, who upheld him, and fitted him for the glory to which he is gone, lives to guide us, to uphold and to fit us for the same glory. Nor will it be long ere our turn will come. The Master will come and call for us also; and so shall we ever be with the Lord. Wherefore let us comfort one another with these words."

Remarks on an Article in the Eclectic Review for May and June, 1825; viz. A Review of "Considerations addressed to the Eclectic Reviewer in Defence of those who maintain that Baptism should precede Communion." By Joseph Kinghorn.

(Continued from Page 328.)

At the close of his pamphlet, Mr. Kinghorn gives a summary of the arguments which he had used to defend his main proposition, that "Baptism should always precede communion;" and to these the Reviewer ought to have attempted a reply: instead of which, he has levelled all his artillery against the mottos in the title-page, and endeavoured to show, that neither Wall, nor Baxter, gave support to the leading principle of the strict Baptists, viz. that a church of Christ should be composed exclusively of baptized persons!

Before I proceed to notice the Reviewer's reasoning, I shall quote the substance of the arguments of Mr. Kinghorn, to satisfy the reader that there is still more work for those "Eclectics" who "are not latitudinarians!"

"As the New Testament furnishes us with the law of Baptism expressly stated, and shews us, by numerous examples, how it was understood and acted upon by the apostles, who in every instance composed the primitive churches of those who were baptized;—is it possible to form a church, on the principles of that sacred volume, if Baptism is not admitted as one part of its constitution? For if those who are on all hands acknowledged to be *unbaptized* are received into a church, can it be said that such a church is according to the pattern given us in the word of God?

"If the rule respecting Baptism is not repealed, should not the members of a Christian church be baptized persons?—Does not the whole tenor of the New Testament directions and examples shew that this ought to be the case? If there be an exception, let it be adduced.

"If persons are admitted into the church on the avowed ground that they are not baptized, does not this place the institution of Baptism on *a very different footing* from that on which it stood in the time of the apostles? And does not such a line of conduct declare that the practice of the apostles, and their interpretation of the command of Christ, is *no rule* for our guidance; and the *New Testament* is not *a book of authority* which we ought to obey?

"If it be said that Baptism is the duty of *the individual*, and is an ordinance demanding the attention of each one when he takes on himself the open profession of Christianity, rather than an ordinance of the church; it then clearly follows that the *unbaptized* are not proper subjects for the Lord's Supper:—nor can we need more evidence of the connexion between the two ordinances than this, that whatever view we take of the subject, the result is, that, if it is every Christian's duty to be baptized, *according to all that appears in the New Testament*, the proper place of Baptism is previous to his admission into the church. The same consequence follows, if we suppose the Baptism of infants is a scriptural institution. On that system, if any individual

has not been baptized in infancy, *he ought to be*, prior to his being received into the church. If he is not, we must conclude, either that it is not believed that Baptism is a permanent institution, or that a part of the will of Christ has been neglected. If it be said, he was admitted, because he was not convinced that Baptism in his circumstances was necessary; does it not unavoidably follow, that the authority of Christ is practically subjected to the opinion of those who ought to obey it, instead of *their* being required to manifest their subjection to him who is their Lord?

"If *charity* towards those who think differently is pleaded as our excuse, does it not prove that we do not think the institutions of the Lord are worth regarding, when the feelings, or the opinions of men, are in opposition to them? And have we, in the whole New Testament, one instance in which this species of charity was admitted, to the exclusion of any of the direct positive commands of divine authority? If such an instance exists, where is it to be found?"

Mr. Kinghorn's quotation from Dr. Wall, an Episcopalian, must, if possible, be invalidated by the Reviewer; and, therefore, we have a quotation from Hooker to prove that, though "a host of Episcopalian authorities might be cited to show the absurdity of admitting any unbaptized person to partake of the Lord's Supper;" yet as they all contended that Baptism was "a necessary outward mean to our regeneration," "a necessary and outward mean, whereby we receive grace," &c. &c. therefore, their admission weighs nothing in the argument.

That some of these writers held the opinion, that Baptism was regeneration, is true; but I do not recollect any declaration which proves they placed Baptism before the Lord's Supper, in consequence of that sentiment. Dr. Wall's reasoning, in his History of Infant Baptism, was certainly of a different kind. For the instances he produced, were not brought forward for the purpose of shewing that Baptism *was* regeneration; but that the ancient Christian writers used the *term* regeneration, instead of Baptism.*

It is in vain, therefore, that the Reviewer endeavours to take off the edge of the quotation made by Mr. Kinghorn, from that respectable and candid writer. It is impossible for him to deny, (though he could not get time to refer to Dr. Wall's work "to verify the citation and examine the context,") that what Dr. Wall has said, for the purpose of proving that Baptism always preceded communion in the primitive church, is so clear, that no examination can obscure it. "*Among all the absurdities that ever were held, none ever maintained that, that any person should partake of the communion before he was baptized.*"†

For the Reviewer to insinuate that Dr. Wall held the sentiment of *baptismal regeneration*, without pro-

* Dr. Wall says, "The scripture also uses it [regeneration] for Baptism: *The washing of regeneration.* Tit. iii. 5. is the washing of *Baptism.*" Hist. Bap. chap ii. page 13.

† If the Reviewer will turn to Wall's History, book ii. chap. ix. page 518, Ed. ii. London, 1707, he will find the context is, the general practice of giving the Eucharist to infants by the Greek and Roman churches, from the third to the ninth century; to which the Doctor adds, "for very near half the world do still continue the practice." He then says, "However it be [i.e. whether there is the same proof from scripture and history for infant communion, as for infant Baptism, or not] the Antipædobaptists cannot make use of this argument, till they have granted that the ancient Christians did baptize infants. So long as many of them endeavour to keep their people in an opinion, that infant Baptism is a new thing; so long they will forbear to tell them, that infants did in ancient times receive the Eucharist: since, among all the absurdities that ever were held, none ever maintained *that*, that any person should ever partake of the communion before he was baptized."

ducing any proof from his writings that he did so, is uncandid; but for him to more than insinuate that Mr. Kinghorn's reasoning proceeds upon the same principles, is positively unjust.

The Reviewer, having (probably to his own satisfaction) despatched the testimony of Dr. Wall, proceeds to try his hand upon that of Richard Baxter, who, he says, "assuredly held no such popish views of Baptism," [as that it regenerates the infant.] "On the contrary, in his Christian Directory, he only contends, that unbaptized persons *ordinarily*,* are not to be admitted to the rights and communion of the visible church, because we must know Christ's sheep by his own mark." From this the Reviewer infers, that Mr. Baxter "is extremely guarded, and hesitates to deny, that cases might occur in which unbaptized persons should be admitted to communion."† An answer to this representation may be found in the note at the foot of the page.

To prove that the quotation made by Mr. Kinghorn was not an incautious concession of Mr. Baxter, I will give a few more paragraphs from the same page. "All," he says, "that ought to be admitted visible church members, ordinarily ought to be baptized."—"By a *visible church member*, I mean plainly, one that is a member of the visible church, or of the church as visible. And by *admitting*, I mean solemn admitting. As I before distinguished between disciples incomplete, and complete, so here I do of church members. As a soldier before listing, [being enrolled,] and as a king before crowning and taking his oath; so are we and infants church members before Baptism. But as every one that must be admitted solemnly into the army, must be admitted by listing, as the solemn engaging sign; so every one that hath right to be solemnly admitted into the visible church, must ordinarily be admitted by Baptism: so much to make that plain which was plain before."‡

Again, "If we have neither precept nor example in scripture, since Christ ordained Baptism, of any other way of admitting members, but only by Baptism; then all that must be admitted visible members must be ordinarily baptized. But since Baptism was instituted or established, we have no precept or example of admitting visible members any other way, (but constant precept and example for admitting this way;) therefore all that are admitted visible members must be baptized."§

And in the paragraph from whence Mr. Kinghorn has quoted, he says: —"I know not what, in any shew of reason, can be said to this, by those that renounce not scripture: *for what man dare go in a way which hath neither precept nor exam-*

* It does not appear in what precise sense Mr. Baxter uses the term "ordinarily." If he means by it "according to established rules," or "settled method," the Reviewer is only quibbling when he considers it as proof of a cautious manner of speaking. But if he means "commonly," or "usually," then he certainly intended by it, that this was the *rule* though there might be *exceptions* to it. The following extract from his work entitled "Church Concord," &c. p. 63, may explain his meaning. In reply to the question, "What are the necessary terms for the communion of Christians personally in a particular church?" he answers:—"The people must be baptized persons," &c. and then he adds, "Whether open professed covenanting may not serve without Baptism in case of necessity, *where Baptism cannot be had*, is a case so extraordinary, that we need not here meddle with it." The exception supposed, *establishes*, rather than *impairs*, the force of his argument.

* P. 545. † Ibid.

‡ Plain Scripture Proof, &c. p. 23.

§ Ibid.

ple to warrant it, from a way that hath the full current of both? Yet they that will admit members without Baptism, do so." "It is evident," he adds, "from the very nature and end of Baptism, which is to be Christ's listing engaging sign; and, therefore, must be applied when we first enter his army."

The Reviewer has given a quotation from Baxter's "Christian Directory," but does not appear to have seen, or consulted that work. He was indebted to Mr. Kinghorn for it,* and has used it apparently for the purpose of distorting its meaning and design. To prove that he has totally misrepresented Mr. Baxter's opinions, I shall give a few extracts from that work. The number might have been greatly increased; but these will be sufficient, if the word of that writer, respecting his own sentiments, is to be taken.

The reader is referred to the "Cases of Conscience about Matters Ecclesiastical," appended to the third part of the Christian Directory. —Qu. 13, p. 789: "Whether there be such a thing as a visible church, and what it is.—This church is the universality of baptized visible Christians, headed by Jesus Christ himself." Qu. 35, p. 809: "The case stands thus. God saith in his covenant, He that believeth shall be saved, and ought to be baptized to profess that belief, and be invested in the benefits of the covenant: and he that professeth to believe, (whether he do or not,) is by the church to be taken for a visible believer, and by Baptism to be received into the visible church." In p. 846, he introduces this "Objection:—But it is profession, and not Baptism, that makes a visible member. Ans. That's answered before; it is *profession by Baptism:* for Baptism is that peculiar act of profession, which God hath chosen to this use. When a person is absolutely devoted, resigned, and engaged to God, in a solemn sacrament, this is our *regular, initiating profession:* and it is but an irregular embryo of a profession, which goeth before Baptism ordinarily."

One cannot but wonder at the effrontery of the Reviewer, in drawing conclusions from a single passage misunderstood, which are directly opposed to the current opinions of Mr. Baxter.

As if with the intention of holding up the strict Baptists to contempt, the Reviewer has introduced some coarse and exceptionable language, employed by opponents of Mr. Bunyan. I shall not attempt a vindication of those writers, neither should I have thought the Reviewer's remarks respecting them worthy of notice, had he not concluded by saying,—"But these are the genuine and original grounds of strict communion, and the practice can be consistently maintained on no other."

If by the "original grounds of strict communion," he refers to the nature of *positive* law respecting instituted worship, I feel no hesitation in saying, —If it be admitted to be the revealed will of Jesus Christ that all his disciples should be baptized at their admission into his church, then, no one is at liberty to dispense with the observance of that rule; for "to obey is better than sacrifice;" and no circumstances whatever, (except cases of impossibility, as Mr. Baxter reasons,) can be a sufficient excuse for disobedience. And unless the Reviewer can prove that "persons who are regenerated and are joined to Christ," are at liberty to refuse compliance with a law of Christ for no other reasons than their not being able to understand its meaning, or

* See Kinghorn's Terms of Communion, p. 157.

because they are not willing to obey its directions, he must admit, that those who are bound to keep the laws of Christ's house are not at liberty to dispense with their strict observance. If the Reviewer choose to designate a refusal to admit pious persons to the Lord's Table, who have not been baptized, "excluding Pædobaptists in the character of moral delinquents;" and "as administering the awful penalty of excommunication," we cannot help it. We would rather suffer "the offence of the cross," than endeavour to avoid it, by neglecting to obey our Lord's commission, first to baptize his disciples, and then to teach them to partake of the Lord's Supper, according to his previous command, though we should thus escape from the taunts and bitter invectives even of an Eclectic Reviewer. Whether he like it or not, we shall not, while we believe Baptism to be a necessary prerequisite to communion, cease from saying, that all unbaptized persons, *(i. e.* they who have not been immersed on a credible profession of repentance and faith,) however pious, and though we may judge them to be regenerate persons, have not the *scriptural qualification;* and because the scriptures do not recognise them as *obedient disciples*, in regard to Baptism, that we are not at liberty to receive them to the Lord's Table. I am well aware that this will expose me to the awful charge made by Mr. Hall, and approved by the Reviewer, of "investing every little Baptist teacher," or according to the improved version, "Abraham Booth or Dr. Gill, with the prerogative of repelling from his communion, a Howe, a Leighton, or a Brainerd, whom the Lord of glory will welcome to his presence."

The Reviewer calls this "a biting conclusion;" and certainly, if the strict Baptists are not made "a prey to the teeth" of their opponents, it will not arise from any want of a disposition "to worry whom they cannot devour." He tauntingly says of Mr. Kinghorn, "Is he ashamed of the consequences of his own conclusions, that he shrinks from meeting them?" And what are these consequences? Why, that "the apostolic Brainerd, or the heavenly-minded Howe," would have been rejected communion with a strict Baptist church, "because their Baptism was a nullity." I answer again, this refusal could not fairly be thought as insulting, or even unkind, if it were considered that it is the scriptural rule that Baptism, in every case, ought to precede an admission to the Lord's Table. The servants of Christ are to conform themselves to their Lord's directions, and "not to prefer one above another;" and, therefore, persons not scripturally qualified, which unbaptized persons are not, whatever may be thought of the assertion, ought not to be sanctioned in the neglect of compliance with an ordinance of Christ. A late writer on this subject has said in reply to Mr. Hall's statement, quoted above, "Admitting, then, that it is a matter of *service*, and not of *discretion*, the charge of exercising 'prerogative,' by repelling from communion a *Howe*, a *Leighton*, or a *Brainerd*, fails for want of evidence. Blackstone says, 'As for those things which a servant may do on behalf of his master, they seem all to proceed upon this principle, *that the master is answerable for the act of his servant, if done by his command, either expressly given or implied; nam qui facit per alium, facit per se.*' Mr. Hall will not deny that the apostles understood their Lord to mean *expressly*, that persons should be first baptized before they were introduced to communion in his church; and the

proof of their so having understood his will, as being afforded by their uniform and general practice. The Baptist ministers who are charged with exercising 'prerogative,' by requiring Baptism as a qualification at the Lord's Table, consider they are safe in imitating the apostles; and that as servants acting on behalf of their master, they ought not to receive persons who are destitute of what, in the apostolic age, was an indispensable prerequisite. They therefore feel quite at ease, believing that the master whom they serve will not despise them, but approve their conduct as that of good and faithful servants."*

The Reviewer endeavours to get rid of the argument that apostolic practice ought to be exactly imitated, and of the inevitable inference, that, as the apostles never admitted unbaptized persons to the Lord's Supper, such Christians ought not now to be received. Mr. Kinghorn had said, "When Christ made known his terms [of communion] to his disciples, *Baptism was one;* let it be shewn (said he) that this part of his appointment is abrogated." The Reviewer replies, "This is specious enough, and has imposed upon many simple people. But what can be more unfair than the attempt to confound the abrogation of Baptism as an institute, with the abrogation of Baptism as a term of communion with Christ." He then adds, and I beg the reader to observe it, as it shews how hard run a Calvinist, and the Defender of Nonconformity, must have been to employ such arguments:—"When Christ required Baptism *as a term of receiving the Holy Spirit,* well might the Church require it. When it was *a term of salvation,* that every one who believed should also be baptized, it was also a legitimate term of communion. But, as a *condition of salvation,* if it has not been formerly [formally] abrogated, *it has undergone that silent repeal,* which has resulted from its being no longer the inseparable concomitant of true faith." I really cannot compliment the Reviewer, even by saying, "This is specious enough:" as it is not likely to impose on any but very, very "simple people!" The phrases "a term of communion with Christ," "a term of receiving the Holy Spirit," "a term of salvation," he employs as synonymous in their meaning, and as referring to the scriptural expressions, "Repent and be baptized;" "If thou believest with all thine heart, thou mayest be baptized." *Repentance* and *faith,* not Baptism, were made essential to the reception of Christ, and the enjoyment of his salvation. But where is it said, that *Baptism* was so considered? Neither Baptism, or any other action performed by a believer in Christ, was ever "a condition of salvation;" it was a visible profession of faith in Christ, an evidence of it, and considered as one of those fruits of obedience which necessarily grew from it; but not as "the inseparable concomitant of faith in Christ!" The case of Simon the Magician, and others, fully proves, that neither primitive ministers, nor even inspired apostles ever did admit persons to Baptism, from an ability to search the heart; but upon a credible profession of their faith in Christ. It is then most absurd for the Reviewer to ask, Whether that which never existed, viz. *Baptism as a term of* SALVATION *has been abrogated.* What Christ required from all his followers, in reference to Baptism, was obedience to his command. Has this law been ever

* See a pamphlet, entitled "Baptism the Scriptural and Indispensable Qualification for Communion," &c. by Joseph Ivimey, p. 80. Sold by Whittemore.

repealed? Is it this law of which the Reviewer says, "If it has not been formally abrogated, it has undergone a *silent repeal?*" Lest we should mistake his meaning, he explains it by saying, "It is quite evident that, since the time at which Baptism was appointed, some change in the state of Christ's household has taken place."

The Reviewer may endeavour, by special pleading, to make out these statements. I challenge him, however, fairly to meet the question, Is the law of *Baptism*, as the first public act of homage to Christ, abrogated? Has *this law* undergone a *silent repeal?* What would the Reviewer think if a Papist were to say, that though Christ had said, respecting the use of the cup in the Lord's Supper, 'Drink ye *all* of it;' yet, in so far as this command referred to the *laity*, it had undergone a *silent repeal?* If the law of Christ, respecting Baptism as preceding communion, has undergone a repeal, however silently, what is to prevent the repeal of all his laws by similar means? He says, "Mr. Kinghorn is obliged to concede there is no direction in the word of God that the unbaptized should not partake of the Lord's Supper." Admirable reasoning this, especially in a Nonconformist! "You must concede," says a Papist, "there is no direction in the word of God that bells, and horses, and churches, should not be baptized!" "You must concede," says an Episcopalian, "there is no command in the word of God why a communicant should not *kneel at the rails.*" To both of these the Reviewer could make no reply: but to each of them a *consistent* Dissenter would say, What the scriptures do not command, cannot be urged as a matter of duty, and what they do not repeal we have no authority to declare abrogated.

The Reviewer having departed from "the simplicity of Christ" in supposing, first, a state of things to have arisen "by the alterations in the circumstances of society," which would affect the law delivered by Christ, and, secondly, that Baptism was a *circumstantial* in the primitive practice," hazards a *doubt.* He says, "We doubt much whether the apostles ever inculcated that ordinance [church fellowship] on the unbaptized, or taught it as a duty, detached from the observance of the Supper."* Judging solely from the scriptures, we have strong evidence that they *did not:* for they first inculcated upon disciples that they should be baptized, Acts ii. 38; and then those whom they baptized they admitted to their fellowship, or communion: v. 42. Nothing can be more plain than that, in this instance, Baptism preceded their admission to the Lord's Table: the same thing evidently took place in other cases, nor is there a single passage to be found that ever intimates a different order.

The Reviewer evidently smarts under the lash of Mr. Kinghorn, for his having described the *spirit* of strict Baptists towards open communion churches, as "both *intolerant* and *malignant.*" He durst not attempt the proof from any circumstances that have recently taken place. The instances which he has adduced are mere gratuitous statements without a shadow of evidence. If he can produce evidence of any Baptist ministers, of the present day, who "have suffered much from the intolerance and unkindness of their strict communion brethren," let him do it. Who will believe, that could he have produced any such instances, he would have omitted to do it? He certainly ought to have made a candid con-

* This passage is very obscure: the above is the only intelligible meaning I could give it.

fession, that he had sinned by bearing false witness against his neighbour; but instead of this, he goes back a *hundred and fifty years*, and says in effect, "Though I cannot convict Mr. Kinghorn of shewing a spirit *intolerant* and *malignant* towards Mr. Hall, I can produce good and substantial evidence, that Danvers, and Denne, and others, did so towards John Bunyan!" This is as good reasoning as if a high Churchman should charge Dissenters with holding rebellious principles, because, by some means or other, Charles I. was brought to the block; or as if, at some future period, a Baptist writer, in proof of the intolerant and malignant "*spirit* of the *Independents* towards Baptists, especially towards *strict-communion Baptists*, were to adduce the Eclectic Review for May and June, 1825; and were to refer to the manner in which Mr. Kinghorn was there treated, merely on account of his having acted, in regard to communion, upon the principles which the Reviewer had himself defended in a work on Nonconformity!" One would have hoped that the *spirit* of the following passage from Mr. Kinghorn's pamphlet, would have prevented the Reviewer from showing such a spirit as he has done. "When we are told," says Mr. Kinghorn, "that the spirit of our cause is *intolerant* and *malignant*, we do not design to retaliate; we will not return our accusers *railing for railing*; we say, *Let them alone*. We cannot consider the *Eclectic Reviewer* as having unfortunately printed what he afterwards regretted; he has reiterated his charge: he has endeavoured to fence it by authority, which we have examined; he has in substance excused himself by alledging that Mr. Hall said stronger things than *he* has said; and then he considers his point to be proved, that the spirit of the cause is both '*intolerant* and *malignant*!' Mr. Hall, with all his violence and acrimony, never went this length."*

It is most amazing effrontery in the Reviewer, to say, "It is our firm persuasion that the grand argument for strict communion, in the view of the majority of its abettors, is *expediency*, and expediency *only*." We must leave it to the public to judge, whether this has ever been employed as an argument at all, much less, as "the grand argument!" The strict Baptists say, "Whatever is *right* is *wise!*" They consider it *right* to obey strictly the order prescribed by the New Testament for the discipline of their churches, not doubting but the results, as to their purity and peace and increase, will prove the *wisdom* of their conduct.

The Reviewer speaks feelingly "on an instance which came to our knowledge very recently," which he thinks justifies the above assertion. I am satisfied that the church referred to considered it *right* to adhere to their original constitution, and therefore opposed their pastor, who had attempted, without even consulting the deacons, to subvert it! Opposing most decidedly the doctrine of *expedience* when a positive institution is in question, yet if non-admission to christian communion could ever be justified on that ground, it would have been in this case, where the Pædobaptist, who applied for admission, had just before most publicly aspersed and grossly misrepresented the principles of the church which he wished to enter, and some of the most respectable ministers of the Baptist denomination.—Surely the Reviewer must admit the "very recent instance" would justify it, even though he himself were the person alluded to!

I now leave the matter to the candid and serious consideration of the

* Considerations addressed to the Eclectic Reviewer, p. 27.

reader, and most heartily coincide with the Reviewer in saying, "The simple question to be determined is, What is the law of Christ? and that being ascertained, it is the duty, as well of churches as individuals, to adhere to it, at the hazard of any apprehended consequences." If the New Testament plainly declares it to be his will that all his disciples should be baptized, and as plainly proves, that no unbaptized person was ever admitted into the primitive churches, then let ministers and churches be determined to regard his authority, and to imitate his apostles, that thus "the ordinances may be still kept as they were at first delivered."

It is a good remark of the excellent Dr. Owen, in his Commentary on Heb. xiii. 10. "Herein lies the *safety* of all believers and of all churches; namely, to keep themselves precisely to the first complete revelation of divine truth in the word of God, let men *pretend* what they will, and *bluster* while they please: in an adherence to this principle we are safe; and if we depart from it, we shall be carried about through innumerable uncertainties into ruin."

To conclude:—In his number for May, the Reviewer informs us, that in certain cases he would not object to join the communion of the establishment; and in his number for June, that Baptism is repealed! It will be recollected, that the defenders of strict communion have always asserted that their opponents must eventually acknowledge such consequences, and the Reviewer has been compelled to confess that he cannot avoid them.

A STRICT BAPTIST.

Baptists' Register of Births.

To the Editor of the Baptist Magazine.

SIR,

As you have thought my letter worthy of insertion in the last month's Magazine, I now continue the subject by proposing to your notice, secondly, what I consider the proper means for removing the grievance under consideration.

This I must confess to be the most difficult, as it is much easier to point out evils, than to suggest a remedy for them. However, it seems to me that this part of the subject involves two considerations. The first, In what manner the Registers already in existence should be treated? and the second, What should be the course adopted respecting *future* Registers?

As to the first; I do not know what hope can be entertained of the legislature doing more than pointing out, how, and where, they should be preserved, and the degree of credit which should be attached to them. For certain purposes they might perhaps be declared as sufficient evidence, and to that extent, I do not think it would be unreasonable to anticipate a compliance. But the second, and most important question is, What should be the course adopted respecting *future* Registers?

Would there be any objection on the part of the Baptists to an application being made to the legislature, to allow them to have the births of their children registered by the clergyman at the church of the parish wherein they take place, (a proper fee being paid him for his trouble in so doing,) and that such Register should be made on the production of an affidavit,* sworn by one witness or more present on the occasion of the birth? and also, that it should be as compulsory on the clergyman so to do, as it is to register Baptisms administered according to the rites of the Church of England. It does

* This kind of evidence has been recognised by the legislature in the case of burials; for, by the 30th. C. II. c. 3. for

not appear to me that the Baptists would act at all inconsistently with their principles, in asking for such enactments as these. There is no objection on the part of Dissenters generally, to being *married* at the Church of England, and according to its service, it being looked upon in the light of a civil institution. Why then should an objection be made to registering the births of their children in a way, which must be considered as merely a *political*, and not a *religious* regulation? If, however, this should be seriously objected to, perhaps the legislature would pass an act, recognising Dr. Williams's Library as a public depository, and alter the mode of registering conformable to the plan above suggested, or in such other way as may be thought most advisable.

That there would be a disposition on the part of the government to afford relief to the Dissenters, on this subject there can be no doubt. The times are too liberal, as is also the government, to allow Dissenters being placed on a different footing respecting what are unquestionably their civil rights, from the rest of the community.

The above I should think would meet the case; but of course not any thing should be done without mature reflection. For which purpose I should propose, that any Gentleman who would be willing to enter into the consideration of this subject, should send a letter, directed to the Editor of the Baptist Magazine, (I presume, Sir, you have no objection to be named for that purpose,) and when a sufficient number shall have expressed their willingness to afford assistance, then, that a private meeting of them shall be called. I have no objection to undertake the task of convening it, and I send you my address that you may know on whom to depend.

After a plan has been matured, it will be prudent and desirable to confer with the Society for the Protection of Religious Liberty, and also with the Deputies, as undoubtedly a simultaneous movement by the whole body of Dissenters, would have more weight than that of a part only.

If the legislature should object to grant assistance, we must then consider what we can do for ourselves; but, for my part, I cannot anticipate a refusal.

I am, Sir,

Your obedient servant,

A Baptist, registered at Dr. Williams's Library.

---

burying in woollen, it is enacted that the ministers of every parish shall keep a Register in a book, to be provided at the charge of the parish, and make a true entry of all burials within his parish, and of *all affidavits of persons being buried in woollen* brought unto him according to the said act.

Miscellanea.

MENNONITES.

LETTER, No. VIII.

Medeblik Sept. 29, 1820.

IMMEDIATELY after my arrival here, I sought out the Mennonite Baptist minister, a Mr. Engel. He was out when I first called, but an hour afterwards I found him in. I told him the message I had come upon, and asked him if he had received the Circular. He had not, so that all was strange to him at first. I then put one into his hand, which he read, and we afterwards went into a conversation about the Mission. Though not versed in such

subjects much, he soon comprehended the nature of my business, and the aims of the Society, and thought them deserving of support; though he said, the Missionary spirit in Medeblik, if ever there had been any, had departed, along with a minister of the reformed church, lately deceased. In his lifetime a kind of Missionary Prayer-meeting was kept afloat, but had now sunk entirely into disuse: people began, however, to talk of reviving it.

Mr. Engel's pastoral charge is but inconsiderable as to numbers; probably not exceeding twenty to twenty-five members. There are, however, several small interests in the neighbourhood, and one at a place they call Twisk, rather large. This latter I made an arrangement with Mr. Engel to visit; the distance we had to go was about three miles. After a pleasant walk across the fields, we were fortunate enough to find Mr. Van der Hoek at home, who is the pastor of the church at Twisk. He was on the move, to go out, with one of his deacons, on a religious visit; a practice kept up pretty generally among the Baptists on the Continent, especially in country parts. These visits are made a short time previous to the ordinance of the Lord's Supper, which, on the Continent, in most parts, is administered but four times a year. Mr. Van der Hoek and his friend, sat down again, and gave us their company for about an hour. As this was the first time of his ever hearing of the Mission, or of the English Baptists, he listened with the more curiosity, to what he now heard of both. He appeared to take an interest in what I detailed respecting the Mission, thanked me for the Circulars I put into his and his deacon's hands, and said he was only sorry that he was, by appointment, obliged to leave our company, and the subject. We passed about another hour with the family, who had many questions to ask about England, and then returned to Medeblik. On our way, Mr. Engel said, he had that evening to attend a Society of which he was a member, and would be glad, if agreeable, to introduce me. I consented, and we went. The company was not large, but respectable and mixed. Among others, I observed a naval officer. On introducing me, Mr. Engel mentioned the object of my journey, which gave rise to a good deal of conversation; after which, one of the members rose, and read a piece in prose, of his own composing, for the amusement of the rest. It contained a moral, and was drawn up with much good sense. After him rose another, who read a piece of poetry, also of his own production. Between the readings, there was conversation, bearing chiefly upon the pieces read. Such societies are pretty general in Holland; their object seems to be, a more rational way of amusement than common. Religion and politics are subjects not allowed to be brought forward.

Medeblik is a naval port, and it would have been interesting for me to look through a naval establishment of a country, which once swayed the sceptre of the seas; but I had to set off next morning for the Helder, whence I hope soon to write you.

Till then, I am, &c.

W. H. A.

Familiar Illustrations of the sacred Writings.

No. VIII.

Psalm xxxvi. 9. "*In thy light shall we see light.*"

This clause is a philosophical truth. God, like the sun, says Bishop Horne, cannot be seen, but by the light which himself emits. The Psalmist elsewhere more expressly compares the Deity to this celestial luminary. He is not only the author and conserver of natural, and the giver of eternal life; but eminently the source of that which is spiritual and divine. The effects of the fall are like those of winter. When man had forsaken God, and he, in consequence, had withdrawn from man, we were left in the condition of certain animals, which remain torpid during the winter months; but when the sun gains strength, it restores life and light together.

T. Williams.

Zech. xiii. 7. "*Awake, O sword, against my Shepherd, and against the man that is my fellow* [equal] *saith the* Lord *of hosts.*"

This is a peculiarly striking exhibition of the Divine justice, as exerted on the Lord Jesus Christ, as the substitute of his lost and guilty people. Here Jehovah appears as the moral Governor of the world; Mercy seems to retire till Justice is satisfied, the honour of the Divine government secured, and the full salvation of the elect accomplished.

A note to President Davies's sermon on "The Divine Perfections illustrated through the Sufferings of Christ," [London, Edit. 1815, Vol. II. pp. 379, 380,] contains the following anecdote and remarks, which appear to me to throw a considerable degree of light on the text now under our review.

"How astonishing was the rigid justice of Brutus the Elder, who, in the spite of all the passions of a father, passed sentence of death upon his own sons, for conspiring against the liberty of their country. While the amiable youths stood trembling and weeping before him, and hoping their tears would be the most powerful defence with a father; while the senate whisper for the moderation of the punishment, and that they might escape with banishment; while his fellow-consul is silent; while the multitude tremble and expect the decision with horror;—the inexorable Brutus rises, in all the stern majesty of Justice, and with a steady voice, not interrupted by one sigh, turning to the *Lictors*, who were the executioners, says to them, 'To you, lictors, I deliver them; execute the law upon them.' In this sentence he persisted inexorable, notwithstanding the weeping intercession of the multitude, and the cries of the young men, calling upon their father by the most endearing names. The lictors seized them, stripped them naked, tied their hands behind them, beat them with rods, and then struck off their heads; the inexorable Brutus looking on the bloody spectacle with unaltered countenance.* Thus the father was lost in the judge; the love of justice overcame all the fondness of the parent; private interest was swallowed up in regard for the public good, and the honour and security of government.

"This, perhaps, is the most striking resemblance of the justice of Deity that can be found in the history of mankind. But how far short does it fall! How trifling were the sufferings of these youths compared with those of the Son of God! [They too were criminals, he was holy and free from sin.] How insignificant the law and government for which they suffered, to that of the divine! How small the good of the public in the one case, to that of the other!"

John xv. 1—5. "*I am the true vine, and my Father is the husbandman,*" &c.

This discourse happened, as I conceive, while Jesus was passing from the supper-chamber to Gethsemane—between the city and the brook Kedron, where, probably, were many surrounding vineyards;—and, as it was now the 2nd of April, when the vines in Judea are pretty forward, and the full moon, his disciples might, perhaps, admire the plantations as they passed along. Jesus, ever ready to divert their minds from natural to spiritual objects, improves the subject; and, in strict conformity to the imagery of the Jewish prophets, compares himself to a vine. "I am the true vine—ye are the branches—my Father the husbandman. As branches are engrafted in the vine, so are ye, by discipleship, in me. As the successful graft unites its sap with the stock, and abiding in the vine, brings forth fruit; so my true disciples being united to me by Divine grace, derive from me spiritual life, and bear the fruits of a holy conversation. But those who follow me by a barren profession only, are like that graft which, never probably uniting with the stock, withers, and becomes a dry stick, fit only for the fire. The living branches must be pruned, indeed, to continue and improve their bearing; but dead ones are gathered for the flames." Such, I suppose, to be the import of this similitude: and the grand truth intended to be inculcated is, that all our spiritual life and holiness depends on Christ,—"Without (or separate from) me, ye can do nothing."

T. WILLIAMS.
J. B.

Folkestone.

* See Universal History, Vol. XI. p. 360. Liv. L. ii. c. 5.

ON SCRIPTURE TYPES.

To the Editor of the Baptist Magazine.

SIR,—I have often wished that some of your correspondents would favour the readers of the Baptist Magazine with an Essay on the subject of *scripture types*,—a subject which has not yet, perhaps, received all the attention which it demands and deserves. The doctrine of types has, I apprehend, been much abused by many well meaning pious writers, who seem not satisfied unless they find, or think they find, a type of Christ, or of redemption, in almost every chapter of the Old Testament.

When amusement alone is the object, invention and fancy may be allowed their full exertion; but when we aim at religious instruction, we must be contented to take the Spirit of God for our guide. We should never wrest scripture to our purpose, but should make our purpose bend to that sacred authority. When imagination, unrestrained by reason, and unconducted by scripture, is set to work, any thing may be made to resemble any thing. But if the interests of true piety be promoted, we must give, as we need and expect, much allowance; and so long as a metaphor presumes not to pass for a text or an argument, let metaphorical language be explained with candour, and the bold flights of an honest heart be treated with tenderness and respect. I wish to do this in directing your notice to a quotation I shall make, on the subject in question, from the Commentary of the late excellent Thomas Scott. Several instances of a similar kind might be produced from his Comment, but I shall content myself with giving one extract on Samson's riddle, and leave it with your readers to determine whether or not, in this instance at least, the venerable author has not suffered his fancy to get the better of his good sense. "Samson proposed a riddle, which in its literal import meant no more than that he had got honey for food and pleasure from the lion, which, in its strength and fury was prepared to devour him, yet this explanation of the riddle may be interpreted as containing an emblem of more importance, and more hard to be understood, except by the teaching of God. The victory which Christ obtained over Satan, by means of his agonies and death; and his subsequent exaltation, the glory that redounded to the Father, and the spiritual advantages thence accruing to his people, may be shadowed forth in it. Samson quietly submitted to be bound by the men of Judah, and to be delivered up to the Philistines. In all this he was a type of Christ, who in his retirement was rudely assaulted by the Jews, whom he could easily have destroyed, but would not; into their hands he surrendered himself."

It is but justice due to the pious author to say, that although the closing paragraph, "In all this Samson was a type of Christ," &c. stands in all the former editions of his Commentary, it is *omitted* in the last: a proof this that he did not receive his first interpretation "by the teaching of God." While we justly consider the person, offices, death, and resurrection of Christ, as typified in the Old Testament by men of very different characters, and in very different situations, we should be careful not to represent every minute circumstance mentioned in the Hebrew Scriptures respecting them as typical and prophetic. This would expose the whole doctrine of types to ridicule: for instance, what can be a greater burlesque on the scriptures than to suppose, as some have done, "that the extraction of Eve from the side of Adam, while he was in a deep sleep, was intended as a type of the Roman soldiers piercing our Saviour's side while he slept the sleep of death;" or, as Jerome, who represents the gold, the silver, the ivory, the apes, and the peacocks, which were brought from Tarshish to Solomon, to mean "the writings of pagans and heretics." Such notions as these, and others equally absurd, which might easily be named, vended sometimes by novices, and sometimes by more aged divines, give a greater proof of the wildness of their fancies than the correctness of their judgments. Scripture, by direct application, or by fair unrestrained analogy, ought to lead to regulate and to correct all our inquiries of this sort; we shall else be in danger of rearing a baseless flimsy structure in the clouds, which can afford neither shelter nor rest. We ought to be jealous and

watchful over our own spirits, lest in endeavouring to justify or support preconceived opinions, we give to our own wild imaginations the solidity and weight of divine truth, and departing from the simplicity of the gospel, presume to stamp the poor trash of our own fancy with the sacred impress of God. To determine the nature and propriety of typical representation, it is of importance to inquire whether or not the resemblance which we mean to pursue has a tendency to promote some moral, practical, pious purpose. The tree is known by its fruit. We ought cheerfully to relinquish the most favorite analogy rather than seem in the slightest degree to misrepresent, disguise, or pervert the truth.

G. B.

Hackney, October, 1824.

We are of opinion that it is never safe to consider Old Testament histories as types of Christ and the church; excepting the pen of inspiration in the New Testament has made that application of them, as in the case of David and his afflictions; or of Sarah and Hagar, and their contentions.

Edit.

Sentiments of MILTON *respecting Baptism and Communion.*

EXTRACTS from a work published by command of his present Majesty, entitled, "A Treatise on Christian Doctrine, compiled from the Holy Scriptures alone: by John Milton. Translated from the Original by Charles R. Summer, M.A.

"Under the gospel, the first of the Sacraments, commonly so called, is BAPTISM, WHEREIN THE BODIES OF BELIEVERS WHO ENGAGE THEMSELVES TO PURENESS OF LIFE, ARE IMMERSED IN RUNNING WATER, TO SIGNIFY THEIR REGENERATION BY THE HOLY SPIRIT, AND THEIR UNION WITH CHRIST IN HIS DEATH, BURIAL, AND RESURRECTION."

To prove BELIEVERS the proper subjects, he quotes Matt. xxviii. 19, Mark xvi. 15, 16, Acts viii. 36, 37, Eph. v. 26, 1 Pet. iii. 21. He then adds, "Hence it follows, that infants are not to be baptized, inasmuch as they are incompetent to receive instruction, or to believe, or to enter into a covenant, or to promise or answer for themselves, or even to hear the word." P. 431.

"So, also, when an individual unites himself to a particular church, it is requisite he should enter into a solemn covenant with God and his church, to conduct himself in all respects, both towards the one and the other, so as to promote his own edification and that of his brethren. *This covenant ought properly to take place in baptism*, as being the rite appointed for the admission of all persons, (that is of all adults,) into the church." P. 498.

Obituary and Recent Deaths.

MR. JEREMIAH MUMFORD.

DIED, on Lord's-day morning, Dec. 26, 1824, at Towcester, Northamptonshire, Mr. Jeremiah Mumford, after a long affliction, under which he was enabled to exercise an humble submission to the disposal of divine providence. He was born in the year 1750; and when about the age of fifteen, he was alarmed by two terrific dreams, which awakened his attention to his condition as a sinner, and excited him to begin to live a new life. He began to search the scriptures, to pray in earnest, and to forsake his former companions. But these impressions were fluctuating, and soon passed away like the morning cloud and the early dew. Sometime after this, he very narrowly escaped being crushed to death between a waggon and a wall. This circumstance renewed his convictions, and he not only blest God, who had not doomed him to eternal misery, but was now desirous to be found in the use of the means. During this period, his convictions do not appear to have been abiding; there were none of those

rooted habits of piety and godliness, by which he was afterwards so eminently distinguished.

In 1775, he entered upon the business of life; and now, for seven or eight years, it appears that his worldly concerns occupied all his mind, and all his time; so that he lost all concern for his soul; he could live without prayer, and was at ease in a state of awful distance from God. At length he was aroused from this indifference, and felt a concern to hear the gospel. He now began to attend the ministry of an eminent and useful servant of God, in the establishment. *Here*, he observes, "I became gradually enlightened, and felt something of the sweets of religion. I began now to hear to purpose. Having a brother residing in the same village with myself, who felt the importance of religion, we established a prayer-meeting, and had the gospel occasionally introduced into the place. Feeling the importance of the gospel myself, I now longed for the salvation of others; and my wishes were in some respects realized."

His family increasing, he found it more convenient to attend at Northampton. And now he felt, to use his own words, a deeper interest in divine things than before. "I felt now a concern to keep holy the Sabbath-day, and to attend to no worldly concerns that could possibly be avoided; sin became encreasingly burdensome; and it was my concern to acknowledge the Lord in all my ways, and entreat him to direct my paths. My lamentation was, that I had so departed from the Lord, that I had prayed so little, and done so little for him."

About this time, he heard the late venerable Fuller, from Psalm iv. 3. Of this subject he often spoke, as giving him a clear view of the way to heaven, as a *holy way*. *Now*, he was led, from Joshua's resolution, (xxiv. 15) to commence family worship; he could no longer neglect so important a duty. And though he met with opposition from within and without, he could adopt the language of the poet, and say,

"Fresh strength I gain to run the race,
By waiting at a throne of grace."

It was now he began to appear an eminent saint. His concern was, that his spirit and conduct might accord with his profession; and others could not but acknowledge, that he adorned the doctrine of God the Saviour. Having attended the Baptist meeting, College-lane, for some length of time, and being brought to see that baptism by immersion was scriptural; and hearing Dr. Ryland preach from these words, "Come in, thou blessed of the Lord, wherefore standest thou without?" he was baptized and united with the church in 1798. This day, he observes, was a happy one to my soul. But his enjoyments were soon interrupted by an allotment in Providence he did not expect to witness. Being a Dissenter, he was turned out of his farm, and was obliged to seek an habitation at another village. In this place the gospel had not been introduced. Here, feeling for poor perishing sinners around him, and being influenced by that benevolence the gospel inspires, he had his house licenced, and on the evening of the Sabbaths he used to speak from a portion of scripture, and had the happiness to find many attend.

After some length of time, he obtained another farm at Woodford. The nearest Baptist interest being Weston-by-Weedon, he was dismissed from the church, College-lane, Northampton, to that under the pastoral care of the Rev. R. Clarke, at Weston. But after a few years had elapsed, increasing bodily infirmities rendered him incapable of business, and this occasioned his removal to Towcester. And in October, 1819, he became a member of the Baptist church in this place. Being now freed from the concerns of time, he enjoyed much, was crucified to the world; and on every occasion, his language was, Jesus is precious.

"None but Christ to me be given,
None but Christ, in earth or heaven."

Having repeated attacks of paralysis, he became incapable of attending at the house of God for more than two years before his decease; but he still discovered the same spirituality of mind, till at length, he lost all mental energy, and became disqualified for any religious exercise. But as the scriptures do not make the circumstances attending our decease, proofs of moral character, but teach us to

look for these in the life; there was abundant evidence, that though he had not living comforts in dying moments, he was *safe* in death. As a believer, he was freed from the curse, was the subject of that work which cannot be destroyed; and, therefore, unless the purposes of God can fail, he has passed the Jordan of death in safety: and now the immortal spirit, unfettered by bodily infirmities, is uniting with the multitude that cry, Worthy is the Lamb that was slain, &c.

His death was improved from Acts xi. 24. "He was a good man, and full of the Holy Ghost, and of faith." He was not distinguished for any rare talent, but he was remarkable for his devotional spirit, his great heavenly mindedness, and deadness to the world, so that all who were acquainted with him, were charmed with his piety. He was an example of diligence. Although employed in agricultural pursuits, which, at all times, require early rising; yet he was accustomed to rise *so* early as always to secure a portion of his time for devotional exercises, before he entered on the labours of the day. But he was most distinguished for his constant acknowledgment of the hand of God in every circumstance, so that it was his usual practice, even *before going to market*, to supplicate a throne of grace, that he might be protected from evil, and that the Lord would prosper him in the business he had in hand; and when he returned home, he would retire to give thanks to God, before he partook of any refreshment. Such was the character of the deceased, and while the name of the wicked shall rot, *his name* will long be had in remembrance. J. B. T.

Review.

Appeal from Sense to Faith; a Memoir, addressed to the Teachers connected with the Hull Sunday-School Union. By John Gilbert.

THIS is a very sensible, pious sermon, and peculiarly adapted for usefulness. No one engaged in the important, but often oppressive toil of the Sabbath-school, and who is often called to bear up under disappointments peculiarly afflictive, should be without this very appropriate discourse. The text is in the 49th chapter of Isaiah, and at the 4th verse; and the preacher takes occasion to introduce "first, some of the circumstances which, in the judgment of sense, may tend to depress" the ardour of teachers in Sabbath-schools. And, secondly, some considerations which, under the influence of faith, may stimulate "them to perseverance."

And, under this first division of the subject, the following causes of depression are noticed:—1st. The teachers of inspired doctrines have "to encounter the natural disinclination of the sons of Adam towards the things of God."—2dly. "They have to labour on a waste, peculiarly rough and unfitted for the previous seed."—3dly. The shortness of the time that is allotted to the labour of the teachers in Sabbath-schools, and the "lengthened intervals between may much discourage."—4thly. "Too often the disorders and ill influences of the homes, to which" the children must be dismissed, destroy hope.—5thly. "Amidst these obvious difficulties," a view of the sacrifices which the teachers make may be so taken, as greatly to discourage future effort.—6thly. "The nature of" the object proposed, the conversion of the soul to God, may depress the minds of those who labour for its attainment.—7thly. "A sense or a suspicion of" their "inability to instruct in spiritual things, may frequently much discourage."—8thly. "The ingratitude of children and of parents must be numbered among occasions of depression."—9thly. "The blight of some of" the "dearest hopes" will powerfully afflict.—10thly. "The number of youthful crimes and youthful miscreants, after all" that Sabbath-schools "can do, may sometimes induce the language of the text."—11thly. "The perverseness of those who are untriendly to" the

"object" proposed, may seize occasion from this circumstance, to "censure" the "endeavours" that are made to instruct the rising generation.—12thly. Discouragement may have been felt from "the inattention of professed friends." Under the second division of the sermon, we have the best reasons for perseverance in the good work of Sabbath-school teaching. To those employed in it, the preacher thus addresses himself. 1st. Your work is in direct subservience to, and indeed a constituent part of, "the Redeemer's.—2dly. As it takes its origin from him, so it is conducted under him; so that your appeal is at all times, from the bar of man to his decision."—3dly. "As your work is with him, so it combines with it his power and grace."—4thly. "As your work is with the Lord, and your judgment with your God, so he gives you many encouraging foretastes of that judgment. But, finally, whatever may be its effect amongst your scholars, let this be your great support, you yourselves shall not lose your reward."

Such are the points that are well illustrated, and the truths that are powerfully enforced, in this admirable sermon; and while there is very much in it which those immediately addressed should never forget, all who are engaged in holy and useful endeavours to effect good, may peruse it with the greatest advantage.

Discourses on the Lord's Prayer, in a Series of Lectures; by Samuel Saunders. Pp. 439. Holdsworth. Price 10s. 6d.

THIS beautiful epitome of devotion, on which Mr. Saunders has founded his instructing lectures, is every now and then brought afresh under review by the labours of some pious expositor or commentator. And, we regard every well-directed effort to explain its petitions, to illustrate its principles, and to commend its spirit, as an accession to the means of piety, and the persuasives to devotion.

The attractive simplicity and admirable comprehensiveness, added to the high authority of what is usually called the Lord's Prayer, may rather afford surprise that we are not more frequently invited to consider the devout reflections which its contemplation must suggest to minds habitually occupied in spiritual exercises, than that such a divine formulary should have so often become the theme of the Christian teacher in the progress of his ministerial exercises. And, we doubt not, but future visitants to this part of our Redeemer's invaluable instructions, like the worthy author of the present discourses, being cheered and refreshed themselves, by the pure stream of divine truth, will be, also, constrained to give enlarged utterance to their enlightened views and devotional feelings.

The volume before us contains ten discourses—the ninth, however, is divided into two, making, in fact, eleven in the whole. These are sermons of no ordinary merit: they have been elaborated with much care, and though, in some paragraphs, they may be somewhat declamatory, they display considerable ability. The sentiments are always important, the imagery is frequently striking, and the style often dignified. Aided by the preacher's distinct and energetic enunciation, many passages must have been exceedingly impressive in their delivery. In his immediate circle these will be recognized, and perused with peculiar satisfaction; while, by pious readers in general, this work will be considered as highly respectable, and esteemed as a valuable addition to the accumulating helps to spiritual improvement.

We sincerely wish our limits would permit us to do more ample justice to our author and ourselves, by quoting largely from these discourses; but we can only make room for the following extract, taken from the sixth.

"My brethren, it is in this season of penitential agony, that forgiveness appears of all blessings the most desirable, and that the contrite heart, with sincerity and surpassing earnestness, adopts and urges the prayer of our text. Are there any persons in this assembly, who, at the review of their offences, are affected in a similar manner? Are you troubled for your sins? Are you bowed down greatly? Do you go mourning all the day? Are you ashamed and afraid to look up? Do not, I beseech you, attempt to repress the recollections which awaken this anguish. Do not try to alleviate your pain, by for-

getting its causes. Forgetfulness will not annihilate them, but rather impart to them an additional vigour, and, on a future day, will render them more appalling than they are at present. Who imagines that, by neglecting a malady he removes it; or, that by turning his thoughts to an indifferent subject, he shall make a disaster which involves the ruin of his circumstances, unreal? The burden which oppresses you, if you would have it effectually removed, must be carried to the throne of grace. The wound which rankles in your bosom must be laid open before the great Physician; otherwise it were madness to give you any hope of relief. To soothe you with assurances of pardon, because you have not been more sinful, or because you feel the pangs of guilt so acutely, were to act the part of an unfaithful adviser. The only way to avoid the destruction that threatens you, to obtain the forgiveness of your sins, and the favour of your offended God, is to confess your transgressions; to acknowledge the equity of God, though he should sentence you to perdition; to renounce all dependence on your own supposed worthiness, on the depth of your convictions, on the sincerity of your hearts, or on the earnestness of your prayers; and to rely simply and wholly, for your acceptance, on the sacrifice of Jesus Christ." P. 243.

The Christian's great Interests; in two Parts. By the Rev. William Guthrie, late Minister of the Gospel, Fenwick. With an Introductory Essay, by Thomas Chalmers, D.D.

We think Dr. Chalmers has done well in recommending, as he powerfully does, this work to general attention. The essay he has connected with it represents the great importance of self-examination, accounts for its neglect, and gives some good directions for its successful practice. Besides the introductory article we have noticed, there is a memoir of the author of this valuable work on self-examination given, that is worth the cost of the whole volume. Mr. Guthrie's book is divided into two parts, the trial of a saving interest in Christ, and how to attain to a saving interest in Christ. The author appears to have been well fitted to write on the subject he has chosen, by his intimate knowledge of the workings of the human heart, and experimental acquaintance with the operations and genuine fruits of the Spirit; and he has afforded the best assistance in the work of determining what is our true character and state before God. The deceitful expectations of the insincere he clearly exposes—the causes of declension in piety he honestly states, and is urgent in moving the backslider to examine anew his spiritual condition, and the subtle nature and evil consequences of security in such an attention to religion, as leaves the heart unchanged, he powerfully describes. Nor is this work less valuable as a guide in the way of salvation, and as aiding the faithful in the cultivation of holy tempers, and the discharge of Christian duties. The style of this performance is very plain and nervous: it is earnest and affectionate. It is just the opposite, as it ought to be, of that heartless, indefinite, intolerably wordy, bloated, barbarous bombast, which persons of feeble intellect, and no good taste, can so easily employ; and which, in our time, so many admire. In the volume before us, all is easy to be understood, is powerfully stated, and of the greatest value. This book resembles a tree that has only a natural amount of foliage, but an unusual quantity of the finest fruit. When this volume first appeared, it was much valued, both at home and abroad, and of its merits we possess the opinion of Dr. Owen. "You have," said he, when addressing a minister of Scotland, "truly great spirits in Scotland; there is, for a divine," he said (taking out of his pocket a little gilt copy of Mr. Guthrie's treatise,) "that author I take to be one of the greatest divines that ever wrote. It is my *vade mecum*, and I carry it and the Sedan New Testament still about me. I have wrote several folios, but there is more divinity in it than them all." The moderation of the price, and the excellence of the printing, as well as the peculiar value of the sentiments, make it a pleasing duty to recommend the present volume to general attention.

The Saints Everlasting Rest, by the Rev. Richard Baxter, abridged by Benjamin Fawcett, A. M.: with an

Introductory Essay, by Thomas Erskine, Esq. Advocate.

RICHARD BAXTER was truly great in native power of intellect; in industry no one ever surpassed him; his piety was equal to his diligence; and his success, as a minister of the gospel, and a Christian writer, has been rarely equalled.

He lived in such unhappy times, and wrote so many books, that it would have been marvellous indeed had he always preserved a perfect command of temper, and had written with distinguished accuracy of style, and correctness of opinion; and we are far from either justifying all that he felt, or from approving the whole of his sentiments. But, when not heated by controversy, and, when his subject was either Christian experience, or duty, or expectation, no uninspired man has done better, and few men, if any, have done so well. And of all the books produced by this immortal man, none is more worthy of general attention than the volume before us. He who could read it, and feel inclination, and find time, severely to criticise the style or arrangements of the work; or very nicely to weigh every sentiment it advances, might have a little knowledge, but he could not possess much holiness; had such an one been present when the angels addressed Abraham relative to the doom of Sodom, he would have been diverted from their message by attentions to the extent of their age, or the peculiarities of their attire. It was written under the conviction that death was near to its author: when his ardent soul had in it more of heaven than earth. And no book that ever uninspired man wrote, in any language, is so much adapted as this to inspire its readers with habitual regard to the rest that "remains to the people of God." It should be translated into every human language, and be read by every child of Adam. Of its author, Dr. Barrow said, "His practical writings were never mended;"—and Dr. Manton "thought Mr. Baxter came nearer the apostolical writings than any man in the age."—Dr. Bates has given it as his opinion that there is "no resisting the force of his discourses, without denying reason and divine revelation. He was animated," he said, "with the Holy Spirit, and breathed celestial fire, to inspire heat and life into dead sinners, and to melt the obdurate in their frozen tombs." We devoutly wish the present age may so improve in sense and piety, as to delight in such works as Baxter's Saints Everlasting Rest, and we recommend it to all as one of the best means for effecting such a change. We would affectionately urge the young to give it a careful reading. Let them pray for a Divine blessing on its perusal, then read it unto the end, regularly, and at suitable times, and labour to have it in habitual remembrance, to purify motives, to regulate behaviour, and to produce felicity. The Rev. James Janeway, in his Token for Children, mentions a little boy, whose piety was greatly promoted by reading the work before us, which he regarded, as some of the greatest and the best of men have done, as next to the Bible: and when he was enduring his mortal illness, he said, "I pray, let me have Mr. Baxter's book, that I may read a little more of eternity, before I go into it."

Memoirs of Mr. John Stanger, late Pastor of a Baptist Church, at Bessel's Green, Kent. By William Grocer. Burton, Leadenhall-street. 12mo. Pp. 171. With a Portrait. 4s. 6d.

THE venerable subject of this Memoir, who died at the advanced age of eighty years, spent nearly sixty of them in the retired situation of Bessel's Green, a very small village. It is not to such a life we are to look for much that is called incident, or variety. If we find that the character which he sustained as a minister of the gospel, and as the pastor of a church, was well supported; if his life were that of "a holy man of God;" if his preaching were evangelical; if his labours were useful to the conversion of sinners, and to the edification of saints; if his conduct were honourable, and his death happy; this is all that could be rationally expected: and proof of all these distinguishing traits of character and of excellence, are found in the brief history of the late worthy John Stanger.

The account given of the trials of

this good man, arising from the inadequate supplies for a large family; and the appearances of the divine Providence in his behalf, is remarkably interesting, and well adapted to strengthen and confirm the faith of all Christians, especially of ministers.

As the work is chiefly a compilation from a diary written by the late Mr. Stanger, the biographer had not occasion to write much of the volume; what he has written, however, is very creditable to the correctness of his principles and judgment.

A Guide for young Disciples of the holy Saviour, in their way to Immortality; forming a Sequel to Persuasives to early Piety: with an introductory Essay on the divine Origin of Christianity. By J. G. Pike. London, Richard Baynes, Ivy-lane. 18mo. Pp. 595. Boards, 4s. 6d.

THE favourable opinion we have expressed as to some former works of this sensible writer, is equally, if not in a superior degree, applicable to this volume. It is all that "young disciples" need as a body of doctrinal, and practical divinity; enriched with abundance of well-selected scriptural quotations: occasionally illustrated by appropriate anecdotes, as well as many valuable historical extracts. It is a suitable book for ministers to put into the hands of inquirers after truth;—nor are there any serious persons, whatever their age or standing in the church, but might obtain from it edification and comfort. We recommend it with the utmost confidence and cordiality, to all our readers; while we congratulate the worthy author that he has compiled a work for the use of Christians, at once creditable to his ardent piety, and correct judgment. If the confined limits of our miscellany did not imperiously prevent, we should have copied some of the edifying paragraphs with which this work abounds: we allude more particularly to chapter viii., entitled, "The Christian Life, a Life of Prayer." P. 226—259.

Juliana Oakley. By Mrs. Sherwood.

THIS is an amusing tale. As a fiction it is well written; but its value, as to the useful instruction it gives, is not very great; and it is an enormously dear book. Still, if the public will give two shillings and sixpence for such a trifle as the little tale on our table, we have no right to blame those who receive it, and we may well rejoice that in England money is in great plenty.

Memoirs of the Rev. Thomas Halyburton; with an Introductory Essay, by the Rev. David Young, Perth.

THE essay attached to the volume we have now to notice is truly valuable. It is so well timed, and so admirably written, that persons of good sense, general observation, and sound piety, who shall peruse it, will certainly estimate it as worth more than the price of the whole book, of which it is but a small part. It is directed to the exposure and the cure of some of the chief delusions "which are current in the world, under the name of Christianity." Its style is good; its sentiments are very just; its spirit is truly benignant; and its statements are clear, pointed, earnest, and, we scarcely need add, very convincing.

And, since nothing is morely likely, under a Divine blessing, to cure the evils that now afflict the church of God, than the presenting anew "the practical writings of England's Puritans, and Scotland's Covenanters," we are truly happy to recommend the present work. The noble Puritans and Covenanters, whom no liberal, upright, pious, or benignant mind can know, and not esteem, may have had, as the essay remarks, "their superiors in amassing the lore of didactic theology, but in dissecting the workings of the human heart—in laying open the arcana of its sins or its pieties—in tracing its practical sophistries through their manifold labyrinths and illusions—in correctly discriminating between the spirit of Christianity, and the spirit of this world—in arousing the dormant energies of the soul, by bringing Christian motive with point upon the conscience, in fearlessly meeting, and putting to shame, the prevalent enormities of their times—and in suffusing the whole of their lucubrations with the warmth and raciness of evangelical feeling, they

stood high among the highest." The writer goes on to say, "Of all the productions, however, which belong to these times, or come within their vicinage, we know not of one which is so well fitted to produce the effects referred to, as the following Memoir."—Mr. Halyburton, it is true, was not one of the Covenanters, but he immediately preceded them; and, as the introductory essay observes, "he was cradled and educated amidst the jeopardies which befel them; their struggles and manner of life were fresh in his recollection; and he was ultimately inspired with a large portion of their spirit."—The Memoir, which is the chief part of this volume, is so well fitted to instruct the heart; it is so much adapted to detect its corrupt inclinations, and to restrain them; and there are in it such motives to godliness, that we would, had we the power, give it the widest possible circulation.

A Discourse on Spirituality of Mind. By Joseph Fletcher, A. M.

This discourse is founded on the apostle's words, in the 8th chapter of Romans, and at the 5th verse.

It breathes a spirit of elevated piety, and the important truths it contains are communicated in a neat and pleasing style. The preacher *First*, reminds us of the origin of spirituality of mind. *Secondly*, its characteristic indication. *Thirdly*, he points out the means by which it may be improved. And, *Lastly*, he proves the importance of minding the things of the Spirit. This is obviously a very interesting subject, and, if the discourse before us be read with seriousness and prayer, the best interests of the immortal soul cannot fail of being promoted.

LITERARY INTELLIGENCE.

Just Published.

Stowell's Lectures on the Ten Commandments. 12mo. 2nd Edition, 5s.

The Fourth Part of the Bible Teacher's Manual. By Mrs. Sherwood. Price 8d.

The Duty and Advantage of Early Rising, as it is favourable to Health, Business, and Devotion. With an elegant and appropriate Engraving. 18mo. Second Edition. Price 2s. 6d.

A Reply to the "Letter of the Rev. John Birt, of Manchester, to Dr. Wardlaw, on certain Passages of his Dissertation on Infant Baptism;" by Ralph Wardlaw, D.D. Author of the Dissertation. 8vo. Price 1s.

Also in the Press.

Two Discourses, occasioned by Mr. Brougham's Inaugural Address on being installed Lord Rector of the University of Glasgow, in which Dr. Wardlaw combats the assertion, "that man shall no longer render account to man for his belief, over which he has himself no controul; which he can no more change than he can the hue of his skin, or the height of his stature."

Intelligence, &c.

School for the Children of Baptist Ministers.

About two years ago some efforts were made to excite the attention of the Baptist Denomination towards a Plan for the Education of the Ministers' Children. Some persons of no small consideration were consulted, and highly approved the general design. Circular Letters were printed, and pretty generally sent to the ministers, in order that information might be obtained respecting the numbers of their children;—if they would send them to a Public School, should one be established;—what they would pay annually to the Institution, if they sent their children to it, and what was the general feeling respecting it.

Nearly two hundred letters were received, and with two or three exceptions only, they expressed great pleasure that such an object was in contemplation. Many whose children were of a fit age, would have been glad to have embraced the opportunity of sending them to such an Establishment: some were willing to

pay £10 each *per annum* with them; and upwards of a hundred churches offered their support by Collections, &c. That the *whole* Denomination should have been simultaneously set in motion, would have been strange indeed; but certainly the above indicated a good, and tolerably general feeling towards a new object, which had been but little discussed, and imperfectly understood. Objections may be raised against bringing such a measure forward, while there are so many calls upon the public liberality. It may be said, though the object be desirable, it is not practicable. But are the calls upon public benevolence likely to diminish? Surely, while Christianity lives in the world, while it reigns in the heart, appeals to the benevolent, will increase till the wants of the whole world shall be supplied. It is, however, the intention of this short paper, not to anticipate objections, but once more to call the attention of the Baptist Denomination to an Establishment, which the Catholics, Episcopalians, Presbyterians, Moravians, Methodists, Quakers, Independents, and Lady Huntingdon's Connexion have, but which we have not! And it is believed, that it will be found, on inquiry, that the last mentioned Denomination has projected and established their school within the last two years!

It will not be denied, that it would be very gratifying to ministers, and the Denomination in general, could it be said, —we have a school where the children of ministers, who can afford them a liberal education, may have it at a moderate expense; where the circumstances of any may be met; where the orphan of the pastor at home, or the missionary abroad, may find an asylum! The Rev. J. Hartnall, whose Obituary appeared in your last Number, would gladly have sent his children, had there been an opportunity during his life, and according to what his circumstances appear to have been, proposed, in his reply to the Circular above mentioned, to pay to the very extent of his ability; and with his friends was willing to assist the object by collection. How pleasing would have been the prospect, at his death, could he have known that his children would have been taken into the arms of the Denomination, and educated by its liberality.

Might not a Committee be formed in London, *to take into consideration the practicability of establishing a School for the Education of the Children of Ministers of the Baptist Denomination?*

The information which has been already obtained is considered highly favourable, and with so much encouragement it is thought desirable once more to draw attention to it.

W. S.

Any communication will be gladly received by the Editors.

London Baptist Building Fund.

THE second Quarterly Meeting of the Subscribers to this Institution was held at No. 6, Fen-court, on Tuesday, July 26, 1825, when the following sums were voted;—namely to

Aldborough, *Suffolk*.....	£100
Axbridge, *Somerset*.....	80
Great Brickhill, *Bedford*.....	80
Ravensthorpe, *Northampton*...	90

The next Quarterly Meeting will be held on the fourth Tuesday in October, when it is desired that as many of the Subscribers as can make it convenient will attend, for the purpose of disposing of the funds they have raised; and also of taking into consideration the propriety of a REPORT being prepared, and a list of the subscribers annexed and published at the termination of the year. The Committee are anxious not to do any thing without the concurrence and sanction of the Society. Objections may be urged against giving publicity to the names of subscribers, yet it seems desirable that some method should be adopted to secure the contributors to this Fund an exemption from the pressing importunity of those who may still visit London, and persevere in the mode of personal application.

The Society have relieved eight Cases the first half-year, with sums beyond what the churches could have reasonably expected to realize upon the former plan. But it must not be concealed, that in the grants already made, the Society have exceeded the proportion warranted by the annual amount of their income. It remains with those of the Christian public, who have not yet come forward to the support of the Society, to determine whether they shall increase or diminish the amount of their exhibitions the two succeeding Quarters. The Society exercise confidence in the benevolence of the Christian community of London; and they are not aware that in any cause worthy of their support, such confidence has ever been exercised in vain.

The Committee take this opportunity of informing all the churches who apply for relief, that the Cases which were in the hands of the former Committee, have claimed their first attention—that the succeeding ones are read and examined

in rotation as received—that the greatest care and impartiality are exercised in deciding upon their respective merits—that they regret their inability to relieve Cases as speedily as they come to hand; and that, when a majority of the Committee see reason to decline recommending any Case for assistance by the Society, it gives them sensible pain to pass the Resolution.

J. HARGREAVES, Secretary.

The Spanish Translation Society.

THE great object of this Society is the religious improvement of the rapidly augmenting population of Spanish America—of sixteen or eighteen millions of our fellow-men, professing Christianity indeed, but strangers in a great degree to its real nature and effects.

The residence in this country of many expatriated Spaniards of great talents and acquirements, affords at the present moment peculiar facilities for such an undertaking, which it would be ungrateful not to acknowledge, and which it would be criminal to neglect. Other circumstances may be mentioned, as affording the strongest encouragement to the adoption of the proposed plan, such as the tolerant spirit which has been manifested by the different governments of Spanish America; the reform already begun in the affairs of the church; the rapid extension of education among the people; the eager thirst for knowledge which has been excited among them; and the fact, that wherever either the Holy Scriptures or religious books have been accessible, they have been sought with an eagerness, and received with a gratitude, which afford pledges of the most important and beneficial results.

The Society, however, though directing its views chiefly to Spanish America, would by no means overlook the spiritual interests of Old Spain, which, it is obvious, may be essentially promoted by the same means which are calculated to benefit her former dependencies.

Having thus explained the Society's object, and the means by which they propose to effect it, they would earnestly entreat the concurrent exertions and the liberal contributions of all British Christians. Closely connected as we are with Spanish America by commercial ties, and therefore deeply interested in the stability of her institutions and her general prosperity, in what way can we so effectually contribute to these ends, as by promoting her moral and religious improvement?

The following extract from a speech of Sir James Mackintosh, may give a better idea of the general extent and importance of the Spanish American states.

"Spanish America reaches on the western coast from the northern point of New California to the utmost limit of cultivation towards Cape Horn. On the eastern it extends from the mouth of the Mississippi to that of Oronoco; and, after the immense exception of Guiana and Brazil, from the Rio de la Plata, to the southern footsteps of civilized man. The prodigious varieties of its elevation exhibit, in the same parallel of latitude, all the climates and products of the globe. It is the only abundant source of the metals justly called precious; the most generally and permanently useful of all commodities, except those which are necessary to the preservation of human life. It is unequally and most scantily peopled by sixteen or eighteen millions; whose numbers, freedom of industry and security of property, must quadruple in a century. Its length on the Pacific coast is equal to that of the whole continent of Africa, from the Cape of Good Hope to the Straits of Gibraltar. It is more extensive than the vast possessions of Russia or of Great Britain in Asia. The Spanish language is spoken over a line of nearly six thousand miles. The state of Mexico alone is five times larger than European Spain. A single communication cut through these territories, between the Atlantic and Pacific, would bring China six thousand miles nearer to Europe; and the Republic of Columbia, or that of Mexico, may open and command that new road for the commerce of the world."—*Parliamentary Debates, New Series*, for the year 1824, vol. xi. p. 1374.

LANGUAGE INSTITUTION IN AID OF THE PROPAGATION OF CHRISTIANITY.

ON Tuesday, June 14, a meeting of the friends of Missions, of various societies and denominations, was held at the City of London Tavern; when an Institution was formed for the purpose specified in the following address. Laws and regulations have also been agreed upon, which, together with the names of the gentlemen of the Committee, and the officers of the Institution, will be given in our next.

We have no doubt that the plan will meet the warmest approbation and generous support of the religious public, and be productive of most important advantages.

ADDRESS.

THE commission which Christ gave to his disciples, when about to ascend to his throne, extended to the whole world—"Go ye, and teach all nations." In order that they might be qualified to act under this commission with promptitude and effect, all the difficulties arising from diversity of language were miraculously removed; and, by the gift of tongues, they were empowered to enter at once, in this respect, on the work of Missionaries in any country to which they might be sent.

Although this supernatural qualification is not now to be obtained, yet the injunction of the Redeemer is still in force; and the knowledge of heathen languages is still as indispensably requisite as it was in the days of the apostles. It is the want of this knowledge which constitutes, at the present day, one of the most formidable impediments to the Propagation of the gospel. It is the want of this knowledge, and of the facilities for acquiring it, which deters many devoted servants of Christ from entering on the engagements of a Missionary life; while the delay and difficulty in acquiring the language of the country in which he has arrived, oppress, more than any other obstacle, the heart of a Missionary, who finds himself surrounded by affecting displays of ignorance which he cannot remove, and of wretchedness which he cannot alleviate. The anguish of heart, the eagerness of solicitude, the closeness of application to the study of the language, and the effects of a tropical climate, have, in some instances, brought to an early grave, Missionaries whose estimable qualities gave the fairest promise of eminent usefulness.

But is it necessary, is it unavoidable, that with these difficulties, in all their appalling magnitude, the Missionary should have to struggle on his arrival in a heathen land? May not the elements of the language be acquired before he leaves his own country, and has to contend with the debilitating influence of a vertical sun? Would not the knowledge even of the rudiments of the language, enable him to pursue the study with great advantage during his long voyage, and greatly accelerate the arrival of the day, when his career of active and efficient service may commence?

But have we, it will be asked, the means of imparting, in this country, the requisite instruction to those who are destined to Missionary service? Able tuition in several important languages of the East may be secured: a considerable number might be mentioned, in which competent instructors may at once be obtained.

It may, however, be asked, Can these languages be efficiently taught by Europeans? It is replied, with the confidence founded on experience, that to those who are *beginning* to learn an oriental language, the tuition of an English instructor, who has attained a correct knowledge of the language, is even preferable to that of a native, and will enable the learner to make much more rapid progress. The reason it is not difficult to assign. The teacher of a language is but imperfectly qualified for his office, unless, in addition to his knowledge of that language, he be acquainted with a language familiar to the pupil, so as to be in possession of a medium of intercourse, by which ideas and explanations may be clearly conveyed. The want of such a medium has been painfully felt by Missionaries in the East, whose dependence was placed on the aid of native instructors. If, on the contrary, an Englishman, who has felt and overcome the difficulty of the acquisition, engage in the work of instructing one of his own country, he is able to point out to his pupil, in the simplest and the clearest terms, not only the meaning of words, but also the peculiar structure of the language, with its characteristic idioms.

In carrying the proposed plan into effect, great and valuable assistance may be expected from those Missionaries who have acquired the language of the heathen by long residence among them, and who may have returned to their native land. The efficiency of this assistance has been already found, in the rapid progress which Missionaries, proceeding to the East, have made under the instruction of others, who had returned from that quarter. It may be added, that the principle itself has not only been approved, but adopted by the Honourable the East India Company, who, for a considerable number of years, have given elementary instruction in the languages of India, at Haileybury College. It is not, however, intended by these remarks to represent the aid of native teachers as unimportant. When the elements of a language have been acquired, their assistance may prove of the greatest value; and their services it would be highly desirable to engage, whenever suitably qualified individuals can be obtained, and pecuniary resources, equal to the undertaking, can be provided.

The importance of acquiring the languages of the heathen has been hitherto under consideration; but, in other respects, very much may be done in preparing Missionaries appropriately for

their work, before they leave their own country. Such a body of information may, by degrees, be collected, relative to the manners, customs, and opinions of the heathen, in all parts of the world, as may prepare the Missionary—especially when communicated to him in lectures by living instructors, who have themselves witnessed what they describe—to enter on his work with a degree of intelligence which he could not otherwise have acquired, and which may both preserve him from mistakes, and greatly facilitate his progress.

With these views, a Society has been formed, to which the name of the "Language Institution in Aid of the Propagation of Christianity" has been given.

The main purpose of the Founders of this Institution, is to afford to those benevolent persons, who leave their country with the view of imparting to the heathen the knowledge of Christianity, every degree of assistance which can be rendered to them before they quit their native shores. It may indeed appear, in the course of the trial to which such persons will subject themselves, of endeavouring to acquire in this country a knowledge of the language which must be indispensable to them in their future labours, that they have such a natural inaptitude to the acquisition of a new language, as to disqualify them for the course of labour to which they have turned their thoughts: but it is obviously of great advantage, that this discovery should be made at a time when such persons may be saved from the error of abandoning a useful station in their own country, for one which will become an occasion of unceasing regret both to themselves, and to those who employ them. Instances of this nature have already occurred, sufficient to put all parties on their guard.

But, while the Institution is formed chiefly with a view to its subserviency to the direct promotion of Christianity, its advantages will be afforded, under due regulations, to all persons who concur in its object, and wish to avail themselves of those advantages. It may also be expected, that the operations of Bible, Tract, and Foreign-Education Societies, will be facilitated by this Institution.

The "Language Institution," has been formed on the principle of the co-operation of all sincere Christians. Points of doctrine or discipline will never come into question. A knowledge of the languages, habits, and opinions of the heathen, is all that will be communicated by the Institution: whatever else may relate to the due preparation of a Missionary, will be entirely left to the body to which he may belong.

It is obvious that the great object in view will be obtained, both more efficiently and at a less expense, by one Institution concentrating all its efforts to this one point, than it could be by the separate exertions of the different societies engaged in carrying the gospel to the heathen.

The Committee of the Institution appeal, with confidence, on the grounds which have been stated in this Address, to all who are anxious for the success of Missions among the heathen. The object in view is evidently most important; nor can it be fully attained, but by means of an institution appropriated to this purpose. If liberally supported, the Committee have no doubt but that, under the blessing of God, it will ultimately bestow incalculable benefits on the Missionary cause, by the most efficient preparation of those who are sent forth to carry the glad tidings of salvation to the perishing heathen.

Prospectus of the London University.

The object of the Institution is to bring the means of a complete Scientific and Literary Education home to the doors of the inhabitants of the Metropolis, so that they may be enabled to educate their sons at a very moderate expense, and under their own immediate and constant superintendence. It is known that a young man cannot be maintained and instructed at Oxford or Cambridge under £200 or £250 a year, while the expenses of many very far exceed this sum; and the Vacations last about five months in the year. The whole expense of Education at the London University will not exceed £25 or £30 a year,* including the sums paid to the General Fund; and there will not be more than ten weeks Vacation in the year.

A suitable piece of ground for the buildings and walks, and in a central situation, is now in treaty for; and it is expected that the structure will be completed in August, 1826, and the Classes opened in October following. A fortnight's Vacation will be allowed at Christmas and Easter, and six weeks from the middle of August to the end of September.

* This supposes a Student to attend five or six of the general classes; but the medical education is necessarily more expensive from the costs of the anatomical department.

The money being raised by Shares and Contributions, each holder of a £100 Share will receive interest on the same at a rate not exceeding *four per cent.* payable half-yearly, and be entitled to send one Student to the University. The Shares will be transferable by sale and bequest: and they will descend to the holder's representatives in case of intestacy. The money due on them will be paid by instalments, as it may be required; but it is calculated that only two-thirds will be called for; and the remaining 33 per cent. will be considered as a Fund of Reserve, in case of any extension of the plan, or other unfavourable exigencies. No person can hold more than ten shares. Each contributor of £50 will have all the privileges of shareholders during his life, except that of receiving interest, and transferring his rights.

The interest will be paid out of the revenues of the Institution, and the yearly produce of the sums received from time to time beyond what is required for current expenses. Each Student is to pay Five Guineas a year to this general income, beside One Guinea to the Library, Museum, and collection of Maps, Charts, Drawings, and Models.

The Rules of the Establishment will be submitted to a General Meeting of Shareholders; but it is expected that the general opinion will be in favour of vesting the whole government of the Institution in a Chancellor and Vice-Chancellor, and nineteen ordinary Members of Council, chosen by the Shareholders by ballot, voting if they please by proxy, a certain number of the Council to go out every year. It is also understood that the emoluments of the Professors will be made to depend on the fees received from Students, with the addition of very moderate salaries.

Names may be entered for Shares and Contributions at the following houses:

Messrs. Smith, Payne, and Smith, Mansion-house-place; Sir J. Perring, Shaw, and Co.; Messrs. Ladbroke and Co.; Coutts and Co. Strand; Hammersley and Co. Pall Mall; Ransom, Morland, and Co. Pall Mall East; Bouverie and Antrobus, Craven-street; or any Members of the Provisional Committee.

Society for the Promotion of Religious Knowledge among the Poor.

We are apprehensive that this valuable Institution, though long since established, is not sufficiently known and appreciated. The publications it supplies to its Subscribers, in addition to Bibles and Hymn-books, are by authors of eminent piety and acknowledged ability, whose writings are read with edification by the truly pious of every denomination. The Society has lately considerably augmented the list of its publications, many of which are admirably adapted for distribution among those persons whose moral and spiritual condition ought ever to awaken the feelings of Christian commiseration.

Once in two years subscribers receive books, chosen by themselves from the Society's Depository, to the amount of nearly their entire subscription, to apply in whatever way they approve; and they are also entitled to purchase, at pleasure, the works issued by the Society, at the extremely low prices marked in their printed statements, which may be obtained, with any farther information that may be desired, at 12, King's-arms-yard, Coleman-street.

MILL-HILL SCHOOL.

On the 16th of June, 1825, the first stone was laid of the new edifice for the Protestant Dissenters' Grammar-school, founded in January, 1808, at Mill Hill, in the parish of Hendon, Middlesex.

After the recitations, the distribution of prizes, and the other usual services of the annual public day, the Treasurer, Samuel Favell, Esq. attended by the Committee, the masters and pupils, and a very numerous company of gentlemen and ladies, proceeded to the ground, where the preparations and accommodations had been made with the greatest precision and convenience, under the direction of the architect.

The Rev. John Townsend directed the singing of a part of the 67th Psalm—the Treasurer addressed the company in an eloquent speech—a solemn and appropriate prayer was offered by the Rev. Dr. Waugh—and after singing a doxology, the company, consisting of nearly five hundred persons, retired.

New Meeting-house opened at Camberwell.

On Wednesday, June 29, 1825, a new chapel was opened at Camberwell, erected by the church and congregation under the ministry of Mr. Steane. Two sermons were delivered on the occasion. In the morning the Rev. Robert Hall, of Leicester, preached, from John xv. 26; and in the evening the Rev. Dr. Waugh, of Wells-street, from Isaiah lxiv. 1. The devo-

tional parts of the service were conducted by the Rev. G. Clayton, of Walworth, and the Rev. Thomas Griffin, of Prescott-street, in the morning; and by the Rev. Thomas Price, of Devonshire-square, and the Rev. G. Brown, of Clapham, in the evening.

May the glory of this latter house be greater than that of the former, and in this place do thou give peace, O Lord of hosts.

LONDON ORPHAN ASYLUM.

On June 16, 1825, the ceremony of opening the above new Asylum for Orphans at Clapton, took place; when a very splendid public breakfast and grand concert of vocal and instrumental music were given to the company. The attendance was most numerous and respectable. In the absence of his Royal Highness the Duke of York, who was expected to attend, his illustrious brother, the Duke of Cambridge, accompanied by his son, Prince George, the Dowager Duchess of Richmond, and lady Patroness of the Society, graced the meeting with their presence. The building has cost £25,000, of which sum £5000 are still due. The elegance, accommodation, and object of this erection, equally entitle it to rank with the very first of our national Institutions.

The following Sums were voted out of the Profits of this Work, to the Widows of Baptist Ministers, on the 29th of July last.

	£		£
E. S.	5	H. M.	5
S. L.	5	E. B.	5
E. B.	5	A. E.	4
R. C.	5	H. C.	5
M. M.	5	H. B.	5
A. E.	4	M. G.	5
P. W.	5	— C.	5
S. W.	5	E. B.	5
J. S.	5		83

N. B. It is particularly requested, that in future the letters of application may be more minutely descriptive of the circumstances of the applicants.

Additional Subscriptions for the Rev. Mr. Hartnell's Orphans, received by Rev. J. Ivimey.

Rev. Mr. Bain, Potters'-street	£1	0	0
Mrs. Pains, Ninfield	0	5	0
By Rev. J. Stevens, Meard's-court Chapel	17	2	6

LINES

By the Rev. SAMUEL WESTLEY, Master of Blundell's School, Tiverton.

The morning flowers display their sweets,
And gay their silken leaves unfold;
As careless of the noon-day heats,
And fearless of the evening cold.

Nipp'd by the winds' unkindly blast,
Parch'd by the sun's directer ray,
The momentary glories waste,
The short-liv'd beauties die away.

So blooms the human face divine,
When youth its pride of beauty shows;
Fairer than spring the colours shine,
And sweeter than the virgin rose.

Or worn by slowly rolling years,
Or broke by sickness in a day,
The fading glory disappears,
The short-liv'd beauties die away.

Yet these, new rising from the tomb,
With lustre brighter far shall shine;
Revive with ever-during bloom,
Safe from diseases and decline.

Let sickness blast, and death devour,
If heaven must recompence our pains;
Perish the grass and fade the flower,
If firm the word of God remains.

Calendar for September.

6. Moon passes Saturn VIII. 15 morn.
9. Ceres south II. 26 aft. Altitude 34° 17′.
9. Moon passes Venus III. 7 aft.
10. Moon passes Mars VIII. 45 morn.
11. Moon passes Jupiter VII. 30 morn.
11. Herschel south VI. 51 aft. Altitude 15° 32′.
12. New Moon III. aft Too far south to cast her shadow on the Earth.
13. Moon passes Mercury III. 30 morn.
16. Mercury between the Earth and the Sun O. 45 aft.
27. Full Moon IV. 13 morn. Too far north to pass through the Earth's shadow.
28. Venus passes Mars.

Irish Chronicle.

From Mr. Davis.

Clonmel, July 20, 1825.

"On Lord's-day week I preached at Thurles, and last Lord's-day at Clogh-Jordan, and visited Limerick and Nenagh on the intervening days. The first Anniversary of the Nenagh Bible Association was held on Wednesday, and was attended by about 200 Roman Catholics, as well as a larger number of Protestants. I moved the first resolution, and some clergymen of the Established Church the second, third, and fourth, Mr. Burnett, of Cork, the fifth, and General Read the last. All the company appeared to be gratified; and some respectable Protestants, who were born in the town, declared, when it was over, that they never expected to have seen such a meeting in that place. I hope also, if brother Thomas can procure a suitable master, the school which was recently broken up by the priest, will be re-established."

One of the agents of the Society gives the following lamentable account:—"A scene took place at Clogh-Jordan, the day before the Bible meeting, at Nenagh, from which town it is eight miles distant. A mob of several hundreds came into the town, in open day, and called for the Orangemen and Protestants to show themselves if they dared. The windows were broken in the Protestant houses; and one poor fellow being overtaken in the street, was dreadfully beaten, without any provocation that I can understand being given at all on his part. But it was the 12th of July, and the Orangemen used to have a procession, and the mob came ostensibly to prevent them from walking this year; but for this I am happy to learn there was no occasion, for their lodge had peaceably broken up since the late act was passed, and nothing of the kind was contemplated. When I came into the town to preach on Lord's-day morning, I was told the poor man that had been beaten was certainly in a dying state, and not expected to live till the service would be over, I therefore went to him immediately, and found him in a most melancholy state, with his poor wife and children crying around him, and a number of the neighbours filling the house. He appeared too far gone to be benefitted by any thing I could say to him; but I spoke in his presence, and prayed with him; and his eldest son told me, when I had done, that he thought his father understood what had been going forward. He was stretched upon a pallet on the ground, and appeared in the last agonies of death; and so it proved, for the service in the meeting-house had scarcely proceeded a quarter of an hour before he died."

Journal of Mr. M'Carthy.

Dear Sir,

Having retired from my almost numerous calls and engagements through the country, I now sit down to relate the most prominent and interesting occurrences which have taken place in the sphere of my labours.

After preaching at Tullamore, April 10, in the evening, I had a long and pleasing conversation with a respectable young man of the town, who most anxiously waited for my return to relate the state of his mind to me, as the gospel which he had heard was made the power of God to his salvation. And from what he has told me, I have no doubt on my mind but he has passed from death unto life! He seemed very happy, and said that he had examined the doctrine of believers' baptism, and found it sanctioned by the word of God, and therefore he had resolved to be baptized in the divine name. We were well attended at the preaching; the power of God seemed to accompany the word. We were very happy; and we should have had many more to hear, had we but a suitable place for the accommodation of the people. Tuesday, the 12th, I inspected the school at Rahue; it is beginning a little, once more, to lift up its drooping head. I found present sixteen children; on the list twenty; in the first class, spellers, eight; and the second class, four; the rest in the alphabet. Three children repeated ten chapters in the New Testament. On Wednesday, the 13th, I preached in the school-house, and the place was as full as it could contain; all were glad to see me, more so than I can describe.

Lord's-day, the 17th, I preached in the Baptist meeting-house twice. We had a cheering time at the communion; and, I hope, that the impressions made on the minds of the people, will not be "like the water spilt on the ground, which cannot be gathered up again;" but like the "bread cast on the waters, seen for many

days." My young friend from Tullamore attended, and we again resumed our conversation on the subject of conversion, christian experience, and heartfelt religion; the day was passed over with much comfort and mutual profit to each party. My dear brother R— had visited the people here several times; they express much satisfaction at hearing him preach, and believe him to be very promising, and a young man called by the Spirit of God to preach his word. He is my son in the gospel, and I am not ashamed of him. In my absence and his, Miss B—— and my daughter meet the young people, and as many more as will attend, and read to them Beddome's Sermons, and others which contain the same unadulterated sentiments of the gospel. By this means their own minds are kept alive to the divine word, and the young persons of the neighbourhood are training up in the knowledge of the truth.

On Monday, the 18th, the schoolmaster from Clanchege called on me, and informed me, that in my absence his schoolhouse had been broken open; that the writing-desk had been taken out and smashed in several pieces; that the Testaments were torn to atoms, and a Bible I had given was also destroyed; and several other things belonging to him and the school were taken away and destroyed. Several suspicious persons were taken up and brought before Mr. Daniel the magistrate, and examined relative to that outrage against God and man: nothing to conviction could be proved against them. They were asked on oath if they had heard any person or persons speak against the school, and say it ought not to be allowed in the country; and they answered, not any person but the priest when on the altar. The same day the schoolmaster from Forgany, or the Soame school, came for his salary, with a letter from Doctor M'Manus, stating that his return was correct, as he had taken the superintendance of it during my absence while in England. There are on the list 40 names, and about 30 on an average regularly attend. There are 22 Catholics and 18 Protestants.

Tuesday, the 20th, went to Tenelic; and on Wednesday, the 21st, I preached at Toome, but had not as many hearers as on former occasions, as the notice of my intention of preaching had not obtained as wide a circulation as before. On Thursday, the 22nd, I inspected the school at Kenagh, and found present 66 children. Eight repetitioners said in my hearing 13 chapters in the New Testament. Spellers 26. Admitted on trial 11; leaving now on the list 77. Catholics 26, and Protestants 51. I preached in the evening, and had the house cowded; we had, indeed, a memorable time.

Friday, the 23rd, proceeded to Athlone; was not in time to inspect the school; but I preached in the evening. We had a tolerable number to hear, notwithstanding the intelligence of my arrival had not become general. Saturday, the 24th, rode to Ferbane, and was hailed with many welcomes by all my friends, who long looked for and prayed for my return. The day following being the Lord's-day, the 25th, I preached; but was not so numerously attended, as the people round the neighbourhood had not heard of my coming; nevertheless, we had a most cheering time, both during the public worship and at the communion of the Lord's Supper. In the evening the number of hearers was much increased. Monday, the 26th, I returned to Athlone, and inspected the school there: found present 36 children. Twelve chapters were repeated by nine of the repetitioners. Spellers 26; in the alphabet 13; total 48 on the list. Preached there in the evening, and the number of hearers much increased. Tuesday, the 27th, rode to Ballinasloe; but could not arrive in time to collect an auditory. On Wednesday, the 28th, while at dinner, we were conversing on the subject of perjury and profane swearing; and to show how very light some persons make of it, I related an anecdote which I had heard from a gentleman, who said it was well authenticated.—A judge asked a female, who was on her oath, what would be her punishment if guilty of taking a false oath? She replied, with great deliberation, "The absence of my guardian angel for twenty-four hours." No, no, said a young man of rather respectable appearance, and who with her was of what is called the Catholic persuasion, "she is altogether wrong as to the nature of her punishment for that crime, for it is the deprivation of the blessing of our baptism for twenty-four hours." When will the time come that this people will read their Bibles! that precious book of God! Thursday, the 29th, to Eglish, and lectured from the scriptures. Friday, the 30th, to Tullamore; to which place we have removed the Clanchege school, and found present 28 children; it is likely to do well. They had not time to make much progress since its formation. Sunday, May 1, I preached again at Athlone; nothing very particular occurred; I continued preaching; and on my return, visited the places as above, until I returned home. On Lord's-day, the 8th, I preached at Rahue, and

was well attended. Tenelic, Toome, Kenagh, and Ballymahan, were the places I visited; and during the remainder of the week, and indeed each meeting was encouraging. I left the good seed to vegetate, hoping that the heavenly showers of the Divine Spirit would facilitate the growth. Saturday, the 9th, had to borrow a horse to return home, as my own took lame; and on Lord's-day, the 15th, rode about eighteen miles to preach, at eleven o'clock, at Ferbane. The number of hearers were very much increased. Every thing seemed to bloom again, and to promise fresh encouragement for perseverance. A meeting-house is now fitting up there, which will contain about 140 or 150 persons, principally at Mr. Bagnall's own expense; and what is still better, it is in the town. The people have now to come near a quarter of a mile out of the town; and when our design is accomplished, we may hope that our number of hearers will be much increased. Monday, the 16th, I preached at Clover Park; and after preaching, a person strove to find fault, because I preached on the moral duties of the christian; but the people gave the point decidedly against him. Thursday, the 18th, proceeded again to Ferbane, and preached there: went on to Waterview; and on Lord's-day, the 22nd, preached at Clogh-Jordan, in the county of Tipperary, and was tolerably well attended, although the publicity of my intention of preaching was not general, nor had there been preaching more than once the last twelve months; and what excited my attention to that place more than the promotion of the general good at other places was, a gentleman from the county of Galway called at my cottage, who had heard me preach at Rahue the last time I was there, and told me that the meeting-house and the adjacent concerns were instantly to be served with ejectments for non-payment of two years ground rent, being but six pounds ten shillings. I thought it a pity to let one of the oldest Protestant houses in Ireland go out of our denomination for want of some exertions to redeem it. I stopped the members, and adopted means to pay the money against my next visit to them; and from the very ardent desire the people manifested to hear the word, the refreshing time we had, and the liberty I had in my own mind, I was led to believe that the finger of God had directed me amongst them. I was led to hope, that, like what is fancifully reported of the phœnix, out of the ashes and ruins of this old church, the Lord may raise up a new and spiritual people, that shall eventually praise and glorify his righteous and holy name. I saw the landlord, and he said, had I not come he would actually have proceeded to dispossess the people of the place the ensuing week; yet he would take my word for the money until my next return. And, under God, you may plainly see the advantage of the Irish Mission; not only in raising up new churches, but also in preserving old ones. The gentleman and I rode thirteen miles, there and back again, in the evening. I only lectured in a private way until Wednesday, the 25th, when I preached at Glanlehaun; had a very profitable time.—Thursday, 26th, at Ballinasloe.—Friday, 27th, made a stop near to Shannon Bridge, to explore, and try to open another door for the promulgation of the gospel; but could not succeed then: only lectured in a private family.—Saturday, went part of the way on my return to Athlone; and on Lord's day, 29th, preached there. We had a good many to hear each time, particularly in the evening. And on Monday, the 30th, preached at eight o'clock in the morning; and at ten o'clock made a cursory inspection of the school; I found present twenty-one children: it has not yet recovered the papal stroke of anathema issued from the holy altar by the priest of the town; but gradually lifting its drooping head. I called the same day on Lord Castlemain, for his subscriptions for the general purposes of the Society; and he received me with his usual grace and politeness.—Tuesday, June 2nd, inspected the school at Tullamore; present forty-one children. I preached at the meeting-house at Rahue, the following evening.—Lord's-day, the 5th, I preached at Rahue to a crowded assemblage; and immediately after the dismission of the congregation, we proceeded to the Silver River, and baptized Mr. F. H. son to Mr. H. of Tullamore, who keeps a most respectable academy there. He is about nineteen years of age; and what gave the most peculiar interest to the scene was, after I had nearly exhausted myself in speaking to the people, who, with the greatest decorum and solemn attention, crowded the banks of the river, at each side; he gave a most impressive address, for about ten minutes or a quarter of an hour, which pleased all who heard him.—He spoke of the change he had undergone, through Divine grace, in his mind, with his views of the gospel, and his reason for receiving the solemn rite of baptism in the plain and simple way it is described in the holy word. I think I never saw such marked attention and steady conduct, from a mixed multitude, on any former occasion; and it was the

decided and unanimous opinion of several religious persons who heard him, that the Divine Being has chosen him to be a minister of his glorious gospel. If so, I shall have at least three of my spiritual children in the Lord, preaching his word to the people. I am now making some arrangements with them, as to the time and places where they will use the talents that the Lord has given them.—I have several other persons engaged in their own sphere, in the ways and work of God; and I am resolved to set every man to work for God, let his gifts be ever so inferior, to do it according to the ability the Lord has given. My young friend wrote me three letters previous to his baptism, which I shall send inclosed with my journal. He seems to possess a blessed medium between forwardness and diffidence; such was his modesty, that in making known the state of his mind, both to me and his parents on that subject, that he did it by writing; and he experienced great anxiety to find the approbation of all parties concerned.—Monday, the 6th, I inspected the school at Tullamore again, and was more than ever convinced of the propriety and utility of removing the school to that place; as the number of children then present was 65, which was an augmentation of 24 children, since the last inspection: *viz.* in six days I admitted 12; leaving on the list 78:—only 12 readers, 19 spellers, and the rest in the alphabet. At seven o'clock I preached, and had my friend's house crowded to excess, and almost to suffocation, and many of my hearers were some of the most respectable inhabitants of the town. Since I entered into the service of the Society, I have not found so great a spirit of hearing as is now manifested amongst them.

You may remember that when I was in London, and at the Committee-room, I mentioned the case of this town, and the gentlemen then present gave me leave to form a school there, and take some suitable place, which would answer for both the school and preaching. I can get a place for six pounds, which we may make commodious at very little expense, which we can do amongst ourselves. Have the goodness to let me know immediately if I may take it, lest it should slip from the possibility of our grasp. The person in whose house I preach occasionally is very infirm and sickly, and consequently it puts them to much inconvenience to accommodate the people with the use of their place. The school-house is likewise too small for the number of children who well attend, and it is in an inconvenient place for them.—Tuesday, rode twenty miles; and Wednesday, the 8th, preached again at Tuam.—Thursday, the 9th, inspected the school at Kenagh; found present 59 children, and on the list 95; dismissed, 3; Protestants 36; Catholics 59; repeaters 9; chapters committed since last inspection, 18; readers, independent of the repeaters, 5; spellers 15: the remainder in the alphabet.—Friday, the 10th, inspected the Toome School: present 26, on the list 39; readers 6; spellers 14; alphabet 19. In the evening I preached at Ballymahon; at seven, several persons surrounded the windows of the house, and disturbed us very much during the sermon.—Saturday, 11th, the school at Athlone had present 39, and on the list 52. So you see it is lifting up its head very fast indeed. I rode about twenty miles to Ferbane; and on Lord's-day, the 12th, I preached twice there; and shortly after the administration of the Lord's Supper, I was called out to converse with a Catholic, who was under similar impressions of fear to that of Nicodemus; he wished to see me alone, or with only the person who came with him. Through reading the word of God, he had come to see the errors of the Church of Rome: he never will enter a chapel again. He wishes much for more instructions—hopes he will soon become a member of the church—is to call at my cottage when I return home, when he will let me know more of his mind. Indeed, there are several Catholics on the move toward gospel truth, and I have been told by good authority, that no less than three priests have read their recantations last week. The remainder of the week visited Cloverpark, Rahue; on the 15th inspected the school; found present 21; two children repeated two chapters; 1st class spelled 8; 2nd ditto, 9: remainder in the alphabet.—Returned by Cloverpark, and preached at List; so on to Waterview, and on Lord's-day, the 19th, I preached at Clogh-Jordan: we had a large and very attentive auditory; we raised the money, paid the ground rent, and thereby saved the congregation from ejectment. I think good will yet be done here. O that God may give his blessing to every effort made to promote the extension of his glorious kingdom.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

BIRMINGHAM.

The second Annual Meeting of the Auxiliary Baptist Missionary Society for Birmingham and its vicinity, was held on Tuesday, July 26, at the spacious Wesleyan Chapel in Cherry-street, which had been kindly lent for the occasion. The chair was filled by the Treasurer, Owen Johnson, Esq.; and the various Resolutions were proposed and seconded by the Rev. Messrs. Hoby, C. Birt, Evans, Dyer, Close, Mack, Poole, and others.

Similar meetings, in connexion with this Auxiliary, were held on Thursday, the 21st July, at Coventry;—on Friday, the 22nd, at Bromsgrove;—and on Monday, the 25th, at Bilston: and sermons on behalf of the Society were preached at each of these, and several other places, and at the different chapels in Birmingham, by the Secretary of the Parent Society, the Rev. James Hoby of London, Rev. John Mack of Clipston, and Rev. C. E. Birt of Derby. A growing interest in the cause of the Society is evidently felt in this very populous district, and we trust that this will be followed by increasing prosperity in the churches at home, as well as by liberal and persevering exertions for the spread of the gospel abroad. The receipts of the Auxiliary for the last year have been upwards of £800.

CORNWALL.

The Annual Missionary services of this district were held in the beginning of July; when the cause of the Society was most ably advocated by Messrs. Saunders of Frome, Sutton, late of Moorshedabad, and Horton of Devonport. Public Meetings of the Associations, of which this Auxiliary is composed, were held at Penzance on the 5th; at Redruth on the 6th; at Helston on the 8th; at Truro on the 12th; and at Falmouth on the 13th. In the course of this tour, twenty sermons were preached for the benefit of the Mission:—eight by Mr. Saunders, at Penzance, Helston, Redruth, Gwennap Pit, where six or seven thousand were assembled, Truro, and Falmouth;—seven by Mr. Sutton, at Helston, Camborne, Truro, Grampound, and Chacewater;—and five by Mr. Horton, at St. Day, Falmouth, Flushing, and Penryn, where the use of the Independent Chapel was kindly granted for the occasion.

The fifth Anniversary of the County Auxiliary Society was held at Falmouth, in connexion with the Annual Meeting of the Branch Association in that town. The chair was ably occupied by a respected member of the established church, and magistrate of the district, Thomas Hartley, Esq. of Roscrow, whose liberal donation last year, and whose services on this occasion, justly entitle him to our gratitude and esteem. The business of the Falmouth Association having been disposed of, the Secretary read the Report, from which the following passages are extracted:

"The amount of this year's subscriptions and collections will be, as your Committee calculate, near £200, so that the whole sum raised by your Auxiliary, during the five years it has existed, will be about £1000. The success which has thus attended the efforts of this Society is, in the opinion of your Committee, very much to be attributed, under the Divine blessing, to the annual visit of our esteemed brethren, and to the enlivening meetings of our respective Associations, which they have favoured with their attendance. No description of public services affords so eligible an opportunity for bringing forward the various details of Missionary enterprise, and for exciting appropriate emotions, as meetings like the present, when properly conducted. Your Committee report, with much pleasure, the recent establishment of an association, in connexion with the Redruth branch, at Chacewater; where, sixty-one years ago, the foundation of the modern Baptist interest in Cornwall was laid, by the exertions of that pious and benevolent man, Mr. Hornblower, whose name will be had in everlasting remembrance."

The resolutions were moved and seconded by Messrs. Wildbore (Independent)

and Sutton; Hayman (Methodist,) and Saunders; Muscutt (Independent,) and Horton; Thompson (from Peru,) and Dr. Trevosso. The attendance on this, and the other services, was numerous and encouraging. The most lively and zealous feelings were called forth, while the decorum of a religious service was strictly maintained. The Divine presence was manifestly with us. The eloquence of the speakers was worthy of the cause they endeavoured to promote. The statements of Mr. Sutton excited a high degree of interest in this and every other assembly. Mr. Thompson, who had arrived by one of the packets only the day before, added greatly to the delight of the meeting, by a detail, which he was solicited to afford, of his exertions in the circulation of the scriptures, and the establishment of schools, in South America.

May the contributions of the ensuing year demonstrate that these interesting services have brought the cause of the Mission nearer our hearts, and inspired us with greater anxiety for the coming of the kingdom of Christ!

E. C.

Auxiliary Society for Part of the Western District.

To strengthen Missions, and give extended impulse to the world in their favour, are among the most important objects that claim attention. Public Meetings for such purposes have proved eminently useful, in affording opportunity for making known the real state of the Heathen world, and giving publicity to what has already, through Divine favour, been achieved.

We are happy in being able to state, that the ninth Half-yearly Meeting of the Auxiliary Baptist Missionary Society for part of the Western District, held at Honiton, Wednesday, the 13th of April, was of this description; sermons suitable to the occasion were preached by brethren Chapman of Yeovil, and Humphrey of Cullompton, and a public meeting was held, at which a most gratifying Report was read; resolutions were adopted, and addresses delivered, adapted to promote the interests of the Missionary cause.

Throughout these sacred engagements, a feeling was evinced that appeared to harmonize with those which animated the venerable men whose honour and joy it was to be the founders of the Baptist Mission; like them and their excellent Missionaries, the friends present seemed to say, Our purpose is fixed—the cause we espouse is the cause of God, and has been already honoured by him in an eminent degree—if I forget the cause of Missions, may my right hand forget her cunning.

A considerable interest appeared to be raised in the town on this occasion, which we trust will, through the Divine favour, be productive of permanent advantages both to the Missions and the church of God in that place.

Affectionate notice was taken of the loss the Mission has sustained by the recent death of one of its warmest friends, the Rev. J. Saffery, with a view to excite to fervent prayer to Almighty God, that he would be pleased to raise up others to repair that loss.

Names of brethren present:—Mr. Horsey, Senior—Thomas—Gill—Crook—Claypole—Chapman—Lush—Humphrey—Clarke—Budd—Granger—Horsey, of Crewkerne—Murch—and Sharp.

C. S.

MR. EUSTACE CAREY.

We have great pleasure in stating, that Mr. and Mrs. Eustace Carey, with their infant, arrived safely at Liverpool from New York, on Wednesday, August 3d. The health of Mr. C. though far from being restored, has much improved since he left India; and it is very gratifying to add, that, during his stay in America, he experienced much kindness from the Christian friends at Philadelphia, New York, Boston, and other places which he visited; and received many very liberal contributions towards the important object of Female Education in Bengal.

Foreign Intelligence.

CALCUTTA.

From the Auxiliary Missionary Herald for January last, we copy the following article, which will doubtless be highly gratifying to the patrons of Female Education.

Examination and Annual Meeting of the Female Department of the Bengal Christian School Society.

On Tuesday, December 28, 1824, was held the Fifth Annual Examination of the Native Females educated by this Institution, at the residence of W. T. Beeby, Esq. Circular Road, Calcutta. The following is the order of proceedings on the interesting occasion.

The girls about to be examined being seated in classes, in two large rooms adjoining, the Rev. J. Hill was called to the chair, and proceeded to inform the company present, that the schools of the Society in Calcutta and its neighbourhood, amounting to thirteen in number, contained about 250 children. Of the four schools superintended by Mrs. Trawin at and near Kidderpore, however, through her being absent from Calcutta, none could be conveniently brought to be examined:—hence all the pupils present, amounting to 75, that number being as great as it was supposed could be fully examined in the time allotted for that purpose, were selected from the nine schools under the care of Mrs. Colman, containing about 180 girls.

The Chairman remarked also, that in order to enable the examiners and the company present to ascertain more fully the progress of the pupils, without occupying too much time, the children had been arranged in two rooms, where the examination would be going on by different gentlemen at the same time.

At the request of the Chairman, the Rev. J. Wilson of Mirzapore, Rev. W. Yates of Calcutta, and Rev. William Carey of Cutwa, then proceeded to ascertain the improvement made by the children, according to the following order of their attainments:—

The junior class, viz.: the 5th—Read the Picture Alphabet, with the compound consonants and vowels.

4th Class—Read Picture Alphabet and an easy lesson attached—Spelt in Pearson's Spelling-book.

3rd Class—Read Mother and Daughter; repeated the greater part of it—Spelt any part of Pearson's Spelling-book—Read Good Child and another lesson.

2nd Class—Read the Parables—Good Child and reading lesson—Watts's Catechism—Mother and Daughter, and repeated most of it—Spelt and gave the meaning of any words in Pearson's Spelling-book.

1st Class—Read The Sheep and Good Child—Pearce's Geography, and pointed out places on the Map of the World—Defence of Female Education—Parables of our Lord, with commentary—Watts's Catechism—Read and repeated any part of Mother and Daughter—Read the lessons in Jetter's Spelling-book, and also spelt eight columns, and gave the definition attached—Spelt and gave the meaning of any words in Pearson's Spelling-book.

The decorum manifested by all, and the readiness with which they read and spelt, seemed to afford very genera lsatisfaction — while the promptitude with which the higher classes answered unexpected questions, put to them as to the meaning of the Parables, or other lessons they read, and the situation of different places in the map of the globe they produced, excited astonishment and delight. The examination as to reading and spelling being completed, twenty of the elder scholars, who had been instructed in needle-work, exhibited specimens of their attainments; and each of them was ready with her needle and thread to prove to any spectator, who might desire it, the readiness with which she could handle these instruments of peaceful industry, and domestic comfort. They were then dismissed to another apartment, to receive the small rewards of money, or pincushions, needle-cases, &c. with which some benevolent ladies had presented them, while the company present proceeded with the business of the Meeting.

The Chairman then called on the Rev. J. B. Warden, one of the Secretaries of the Bengal Christian School Society, to read the Report. It stated, that the schools connected with the Society during the last eighteen months, had increased from *six* to *twenty*, and the pupils educated by it from 160 to 350. After noticing more fully this pleasing extension of the Society's operations in Calcutta, Kidderpore, Chinsurah, and Berhampore, and expressing the obligations of the Committee for the handsome support they had received in this country, (especially from some *Native* gentlemen,) and from the London and Baptist Missionary Societies in England, the Committee closed the Report with soliciting for their successors in office, (from the consideration that the Society was in debt to its Treasurer, and that its efforts knew no limits but that of the public liberality,) a decided addition to the support they so gratefully acknowledged.

The Report being concluded, the Chairman again rose, and after proposing the appointment of the Officers and Committee for the ensuing year, commented in a very forcible manner on the strength of female influence, and the absolute necessity arising from hence, that that influence should have a right direction. After a

glowing comment on the promise, that the knowledge of the Lord shall one day cover the earth as the waters cover the face of the deep, he commended the Society to the patronage and liberal support of the company, and concluded with earnestly imploring that the Divine blessing might rest upon the Institution.

Having witnessed the very commencement of Native Female Education in this country, with the innumerable and perplexing obstacles which at first impeded it; and having been also privileged to behold its rapid progress, and the delightful spectacle of *two* public and most satisfactory examinations of native girls within a few days of each other, we cannot but feel thankful to God, encouraged in our hopes, and determined to continue and enlarge our labours. Much has been effected;—but let the friends of Female Education persevere, and they shall see greater things than these. To the early friends of the Society, whose anniversary we are describing, belongs the honour of *commencing exertions so beneficial*:—to its noble coadjutor (the Ladies' Society,) the equal honour of *pursuing them to a still greater extent*. Let a generous emulation continue to animate the conductors of both. Let all who possess the ability contribute to both. Let the success and the occasional failure of the plans of one institution, animate and guard the other. Thus, like twin sisters, shall they walk forth to bless the country:—and like the great lights of heaven, shall they each communicate, though in different directions, an extensive and beneficial influence. But long indeed must it be, ere there be no part of our dominions in the East, where a portion of that influence shall not be felt. While, therefore, we applaud the arduous, benevolent, and successful labours of Mrs. Wilson, Mrs. Colman, and others, the more active friends of Native Female Education, let us all recollect, that we are bound to practise benevolence, as well as to admire it: and that it is a duty from which nothing can exempt us, to do all in our power to aid their efforts. An immense population, in urgent need of instruction, lies before us. Supposing British Hindostan to contain seventy millions, and allowing that there may be altogether two thousand females in this extent of territory, receiving the blessings of Christian education, we have only *six* in a population of *two hundred thousand*, thus training up for God and glory! What an extensive, and (as shewn by experience) what a promising field of exertion is thus presented; and what individual does not desire to share in the labours and honours of the enterprize! Let Christian females arise, then, to the performance of their duty. By their earnest prayers, their liberal contributions, their influence with others, and, (if acquainted with the language,) by the superintendence of schools, let them aid efforts so important and blessed. "Freely have they received, through the gracious arrangements of Divine Providence, the blessings of education and religious improvement—freely, therefore, may they be inclined, under a grateful sense of their obligations, to give a portion to the ignorant and out of the way; that when He shall come, who from each of us shall require an account of his stewardship, we may render it with joy, and be privileged to witness the entrance into eternal life of some saved by our instrumentality, respecting whom, while prostrating ourselves before the throne, we may exclaim, Here are we, and the children whom thou hast given us!"

DIGAH.

THE following extract of a letter from Mrs. Rowe, will shew how serviceable Christian females may be, when under the influence of a right spirit, in keeping things together at a Missionary station, during a state of bereavement. We think it probable that, long ere now, Mr. Moore has arrived at Digah to supply the place of the late Mr. Rowe.

Our little church of five members, including myself, being destitute of a pastor, suffer much in our souls. We try to keep up our dejected spirits, by observing the common means of grace, in assembling together, to sing, read the scriptures, and make some remarks upon them, and to take our turns at prayer.

The worship of the true God is held twice at the brethren's place, and twice at my bungalow every Sabbath-day, in Hindee. Besides this, of a Lord's-day afternoon, while they have worship for any who will hear, at the native chapel, I read a chapter or sermon in English, for the benefit of my family, that is, the English part of it. The manner of dividing the Hindee service is as follows. When the weather admits of my exposing myself, I go to the native chapel, where a few native women usually assemble to hear me read a chapter or commentary; after which, one or other of the Christian women prays. This is done before break-

fast. At ten o'clock, native worship is held in my centre room; and every evening in the week, I hold our family worship in Hindee, for the sake of the house servants, who either cannot attend in the day, or do not like to do it. They all attend of an evening, and I am happy to perceive the good effect it has had in so short a time as it has been practised. The cook, in particular, lends an attentive ear, and frequently interrupts me while reading, to inquire into the meaning of certain passages. He seems to enjoy the hearing of the scriptures, and acknowledges, without hesitation, the folly of all Hindoo rites, &c. The old native woman, who lives with me, and teaches the small Digah family native female school, takes her turn alternately at prayer, being, I think, a sincere lover of Jesus.

The two native preachers are attentive to their duty, in going about to preach the gospel; and have many stated places, such as Portuguese houses, Bankipore tan-yard, several of the native schools, besides here and at their chapel on Sabbath-days. They call me their pastoress, and bring their difficulties to me to be settled. I feel very inadequate to such things, and pray daily for one to be sent here, qualified to do them good, and to administer reproof or instruction to them. I am happy that they have some one to keep them together until such an one arrive.

It is a great source of sorrow to me, that so little of the fruits of the blessed seed sown appears. I still trust in the promises of God respecting the heathen, and fully believe that the time is not far distant, when a harvest will be evident to all. I judge so, from the state of the native mind, which has let go many prejudices, to obtain instruction for youth, both male and female. There is not a school under the management of this station, except that for males and that for females, on our premises, which was not solicited by landholders or village masters, and they offer their best accommodations free of rent, and allow not only the scriptures and Watts's Catechism in their schools, but stated worship once a week of the living God, and great numbers attend. This had never taken place in any instance previous to the decease of Mr. Rowe. I think they feel that a sincere well-wisher and benefactor is taken away. The Lord can bring up the germ, and make it fruitful. May it please him to do so!

Three of our inquirers deserve some notice: the first is a man, who to be holy abjured the use of all meats and grain, and while hearing brother Roop Das read the 10th chapter of Acts, changed his resolution, and that evening partook with him of his supper. He said he had not eaten flesh or corn for many years, living wholly on fruits and vegetables; but for the future should eat whatever God had given to man. He has gone to his abode, being only a transient visitor. The second is a labourer, who is convinced of the truth, and obtained permission to reside within our gate; but he works for his living elsewhere. The third is a man of more consequence in appearance; he says he is a collector of revenues in Nepal, and has many villages at his disposal. He has visited us at times during seven years; and says he has so long been convinced of the truth as it is in Jesus Christ. He has been with the native brethren this month past, and furnishes his own bread. It must here be observed, that the brethren's wages are only sufficient for their own support, and would not enable them to keep another person constantly. The case with them, therefore, is hard, where a *poor* inquirer wishes to pass a few days with them. I fear that returns made by inquirers will make them mercenary; and not to have them, may be oppressive. May the Lord help them out of these difficulties!

TARTARY.

THE following Extracts from the correspondence of Mr. Daniel Schlatter, with his friends in Switzerland, (see our numbers for November, 1823, and December, 1824,) will convey some idea of the spirit which animates the exertions of that excellent man, in the distant and self-denying sphere of labour which he has chosen.

Ohrloff, Aug. 1824.

IN these parts there is much good doing, and a spirit of piety prevails little inferior to that among you. Many are looking seriously forward to the things which shall come to pass; among the Germans this is truly a time for sowing the good seed. The Lutherans are in want of the preached gospel, and the Mennonites are too vain of their pious ancestors, as if it were a matter of course that their descendants on that account, deserved the name of Christians. Now, however, there are many who lend an attentive ear to the preaching of the word.

I feel more joy and assurance in my heavenly calling; it is a blessed thing not to see and yet believe. The Lord has given me an evident blessing among our German brethren, many of whose hearts he has opened. Pray for me that I may grow in faith, and continue steadfast to the end; and not become slothful, careless, or lukewarm. I have now been a year at this place, without a passport. I am not looked upon as a mere servant to a Tartar, or I should have received a passport. My manner of life awakens attention, but I am easy. Prince G—, and General I—, told me I might stay, as they would answer for me. However, if I should be removed, I shall go where the Lord leads me, and I am happy every where.

Be not uneasy respecting what you hear from Russia; many important events are occurring in this empire, even within my own experience. Almost insurmountable obstacles are to be overcome by a Christian among Musselmen. No idea can be formed by a person who has but a superficial acquaintance with the doctrines of Islamism, of the fanaticism, ignorance, and pride, as well as peculiar manners of the Tartars. However, I have reason to bless the Lord, that I have been so successful, and live so peacefully.

I should soon have left Ali and gone to live with another Tartar, if he had not altered his conduct towards his wife Tasche, whom he used to beat cruelly. I remonstrated and reasoned, but he told me that the Koran commanded the men to beat their wives; and that he had bought his wife. I endeavoured to give him correct ideas on the subject, but in vain. I then declared that I would not stay with him if he treated his wife so barbarously. At his request, however, I have remained till now, and he has not beat his wife since our conversation. My health is excellent, notwithstanding my diet consists of the flesh of dead or diseased horses. Labour sweetens every thing, and gives an appetite even to the most disgusting viands. A person must be exposed to the cold and wet, and have slept in both, before he can enjoy the miserable abodes of the Tartars; and yet, it would give me great pain to see any of my dear relations or friends in such a situation, among this people, in a barren wild, where frequently, during the burning heat and severe labour, not a drop of good water is to be had.

A violent storm lately raged in this district; many houses, even whole villages, were blown down in the old settlement. The misery this has occasioned is very great; many families are without a shelter. The hurricane extended to the Dnieper, into which whole herds of cattle were swept by the violence of the tempest, and even the shepherds were drowned. Waggons laden with corn were overturned, and the corn scattered before the wind.

I am now acquainted with the most familiar things in the Tartar language; and shall proceed to acquire a sufficient knowledge of religious terms in order to speak to them soon about the Saviour, which I greatly long to do; for what is every thing on earth to compare with the excellency of the knowledge of Christ Jesus my Lord? Nothing appears to me more delightful than this truth, that God loveth sinners, and me who am a sinner also. But we must be assured of being freed from sin in Christ, and feel the powerful influence of the divine love within us. We must resign our lives to him, else we cannot find true life in him. Every day I feel more satisfied with my condition, for I am in my Father's house and service.

AMERICA.

THE *Boston Recorder* for March, 1824, contains the following summary of intelligence on the subject of "revivals of religion" in the United States. Have accounts of this nature obtained as much attention in Britain as they ought?

AFTER a careful examination of the papers, from Sept. 1822, to Sept. 1823, for the purpose of ascertaining the number of revivals reported in that period, results have been published, by which it appears, that more than 400 revivals, in which the number of hopeful converts exceeded 27,000, were reported. This is probably a greater number of revivals than the American churches have known in any preceding year. In the Presbyterian church in 1815, there were only three revivals. From this small number there was a regular and rapid increase till the last year, when there were 98. We have not the means of ascertaining that there has been the same, or a similar progress in the other denominations. But we do not recollect that we have ever before been cheered with the intelligence of so many hundred revivals, and so many thousand converts in a single year. The prayer, that converts may be multiplied as the drops of morning dew, seems to be answered.

At the present time, there are revivals of religion in several Baptist Societies in Maine. A letter from the Rev. Mr. Ripley, of Portland, mentions particularly those in Nobleboro', Jefferson, and Sidney. The number who have been admitted to the churches, and who are expected soon to be admitted in these places, exceeds an hundred.

The revivals in New Hampshire and Vermont, of which we find an account published in the month of February, are those in Burke, (Verm.) and Leinster, (N. H.) There is a striking contrast in the intelligence from these states, in relation to revivals at the present time, and at some preceding periods.

In Massachusetts there are revivals in Cambridgeport, near Boston; and in Carver. In the former place it is in the Baptist Society, and is spoken of as a very interesting work; in the latter, it is hoped about 50 are recently converted, and the revivals appear to be extending to some of the societies in the vicinity. No particular intelligence has been published concerning the revivals in Cohasset, Hingham, and Scituate; but they have been spoken of as exhibiting, in a remarkable manner, the power of God; for they advanced against great opposition. There is not in Massachusetts, at the present time, any thing resembling the revivals of former years, when numerous churches in the vicinity of each other, were, at the same time, visited and refreshed by the presence of the Spirit of God.

In Connecticut, there are revivals in Colchester, Lyme, Millington, East Haddam, and in the State's Prison. In Colchester the revival extends to the different denominations, and has been of great power. In the State's Prison, several convicts give evidence of penitence, and others are anxious to secure their salvation. A letter from the Rev. Mr. Nettleton, published within a few weeks, states, that about twenty towns, within the last eighteen months, in the vicinity of Bolton, in the eastern part of Connecticut, have shared in the gracious influences of the Divine Spirit. In these towns more than 1300 are hopeful converts, of whom 800 have been added to the church.

In New York, there are revivals in Northumberland, Moreau, Sandy Hill, Glenn's Falls, Lenox, and in Dr. Macauley's Society, in New York city. The revival which commenced in Moreau and Northumberland (where about 70 have been added to the church,) has been greatly promoted by Union Prayer-meetings of neighbouring churches. The revival in Dr. Macauley's Society, in New York city, commenced soon after his removal from Schenectady, and has continued from that time to the present. More than 200 persons have been added to the church, of whom 98 are heads of families.

In Sidney and Bridgetown, N. J.; in the Methodist Society in Wilmington, Del.; in several Baptist churches in the vicinity of Orange, Virg. and at Taloney, among the Cherokee Indians, there are revivals. At Taloney, nine Cherokees and one white person have been admitted to the church.

A letter from Edgefield District, South Carolina, states that one minister alone in three churches, has baptized 250 persons in two years, and that there are revivals in several of the churches in that region at the present time.

In Illinois and Missouri, a letter from Rev. J. M. Peck states, the prospects of religion are more favourable than they have been for six months past. In the county of Boon's Lick, Missouri, an extensive revival of religion has existed for more than a year. Upwards of 500 have been added to the churches. In several settlements in Illinois also, the spirit of serious inquiry is increasing.

Contributions received by the Treasurer of the Baptist Missionary Society, from July 20, to August 20, 1825, not including Individual Subscriptions.

FOR THE MISSION.

Birmingham, Auxiliary Society, by Owen Johnson, Esq. Treasurer.—

Birmingham, Cannon-street, Auxiliary Society and Collections	61	9	7
Bond-street, Ditto Ditto	96	3	7
New Hall-street, Ditto Ditto	113	15	0
Sundry Donations, including £100 from Mr. Deakin	217	18	7
Ladies' Society, for Female Education	17	14	6
Collection at the Public Meeting	25	13	5
Subscriptions	45	9	0
Interest of Money, by Mr. King	0	14	5
	578	18	1

	£	s.	d.
Brought forward	578	18	1
Coventry, Auxiliary Society, and Collections	46	13	0
Harley Hall, Collected by Mr. Mowbray	5	0	0
Dudley, Auxiliary Society, and Collection	27	1	1
Cradley, Ditto	9	8	1
Bridgnorth, Collection and Subscriptions	18	5	0
Warwick, Auxiliary Society	2	0	0
Burton-on-Trent, Ditto	12	8	9
Coseley, Ditto, and Collection	27	11	2
Appleby, Ditto	2	1	2
Netherton, Ditto, and Collection	20	0	0
Bilston, Ditto, Ditto	43	16	6
Upton-on-Severn, Ditto, for Translations	3	0	0
Bromsgrove, Ditto, and Collection	21	18	4
Holy Cross, Ditto	2	0	0
Kidderminster, Sunday School, for Female Education	2	9	0
Redditch, Mr. Williams	1	1	0
	823	11	2
Acknowledged before, at various times	363	4	6
	460	6	8
Weston-by-Weedon, 4 Years' Subscription, by Rev. W. Gray	15	0	0
Haworth, Subscriptions, &c. by Mr. Hartley	24	0	0
Edinburgh, Sundries, by Rev. William Innes	30	18	4
East Lothian Society, by Mr. W. Hunter	9	10	0
Whitehaven, Auxiliary Missionary Society, by Rev. Mr. Fairlie	6	0	0
Sherborne, Subscriptions, by Benjamin Chandler, Esq.	5	5	0
Alnwick, Auxiliary Missionary Society, at Rev. Jos. Rates' Chapel	10	0	0
Bristol and Bath, Auxiliary Society, by Mr. John Daniell, Jun.	100	0	0

TRANSLATIONS.

Legacy of the Rev. Thomas Arnold, late of Reading, by Robert Hills, Esq. Exor. free of Duty	25	0	0
Allerdean, near Berwick, Baptist Church, by Rev. William Innes	2	0	0
Bristol and Bath, Auxiliary Society, by Mr. John Daniell, Jun.	56	5	11

SCHOOLS.

Edinburgh, Sundries, by Rev. William Innes	3	2	0
Bristol and Bath, Auxiliary Society, by Mr. John Daniell, Jun.	13	19	0

FEMALE EDUCATION.

Edinburgh, Collected by Mrs. Innes, &c. by Rev. William Innes	13	0	0
Dundee, Society in Rev. Mr. Frazer's Congregation	2	10	0
Bristol and Bath, Auxiliary Society, for "Broadmead School"	20	0	0

N.B. The Secretary has occasion to renew his *earnest* request, that whenever payments are made, on behalf of the Society, at the Banking-house of Sir John Perring, Shaw, and Co. instead of the Mission-house, information may be forwarded to him by the parties making such payments. It appears, that on the 8th of July, a sum of £30 12*s.* was received at the Bank, and, on the 22nd of that month, a further sum of £12 9*s.* 6*d.* but no clue whatever can be obtained to indicate by whom, or on what account, these payments were made.

Just Published.

The Annual Report of the Baptist Missionary Society for 1825, with an Appendix, List of Contributions for 1824-5, &c. To be had at the Baptist Mission House, Fen Court, Fenchurch Street, London. Price to Non-Subscribers, One Shilling.

Printed by J. Barfield, Wardour-Street, Soho.